

# The Rambler.

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## NOTICE.

The EDITOR of the RAMBLER begs to announce to his Readers, that in order to carry on the Journal with increased vigour and efficiency, and with a view to present in a more unbroken form the many valuable papers which are in preparation by various Writers of the highest ability, the Journal will be published in Monthly Numbers only after the conclusion of the present Volume. The First Monthly Number will appear on the 1st September, price Eighteenpence; and the Journal will be sent post or carriage free to all Subscribers to the end of their present Subscription.

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## MR. GLADSTONE ON RELIGIOUS LIBERTY.

OF those from whom we differ in opinion, religious or political, there are few who have more claims to our respect than the Right Hon. William Ewart Gladstone. Pre-eminently an upright and conscientious man, in the midst of many intellectual tergiversations, and many of those straw-splitting views which, in most persons, argue a positive moral obliquity of purpose, he has nevertheless maintained intact his reputation for honesty of intention, and is unquestionably still one of the most respectable and religious of British statesmen of the Established Church of England. Gifted with many talents, which, if not always employed with vigorous good sense and clearness of view, are yet undoubtedly of a high order, and connected through various ties with one of the most distinguished sections of the many religions of the day, his opinions and assertions on all subjects are of some considerable weight with a not inconsiderable or unimportant class of persons; both in

and out of the House of Commons. We are therefore the more concerned to find Mr. Gladstone giving utterance to one of the most monstrous sentiments on the great topic of religious liberty which ever came from the lips of a man who had any pretensions to be really a thinker.

In his speech last week on the Diplomatic Relations Bill, Mr. Gladstone launched into a severe attack upon the Pope, for proposing to divide England into Catholic dioceses. He spoke as if he believed that his Holiness was now making a new claim, unheard-of before, and was about to interfere with the temporal rights of Queen Victoria and the spiritual liberties of the people of England. Adopting the language of the most commonplace Protestantism, he talked on about the Pope and his proceedings as if he had never heard of the existence of a Christian Church distinct from certain national organisations, and as if Pius the Ninth was actually offering an insult to her most gracious Majesty. In the same speech also, with the most glaring of inconsistencies, he advocated the principle that the Queen should hold intercourse with the Pope as the spiritual ruler of many millions of her Majesty's subjects in Ireland!

Now let us ask of Mr. Gladstone, in what possible or conceivable way, the Queen or any one individual professing the Protestant religion, will be injured or interfered with by the fact (whenever it takes place) that a Catholic Bishop assumes the title of Archbishop of Westminster? By what tortuous system of logic can it be pretended, that the comfort, riches, condition, and liberties, both secular and spiritual, of any human-being are thereby meddled with, except in the case of those who, owning the spiritual supremacy of the Bishop of Rome, voluntarily submit themselves to the said Archbishop of Westminster in religious affairs? What social duty is thus neglected? What private or public interest is injured? What national authority is insulted? What Protestant's freedom of action is abridged? Will the very Dean and Chapter of Westminster themselves, — who may, by a figure of speech, be supposed to be most affected by the intrusion of this new and deadly foe,—will they be damaged in purse, or person, or conscience? Will Dr. Buckland receive one farthing less of revenue? Will Dr. Wordsworth be prevented from republishing his farrago of nonsense on "The destructive character of the Church of Rome," and from asserting that she is as "destructive" of Deans and Canons as of every other good thing, of the demolition of which he has already accused her?

We can, indeed, with safety defy the most ingenious of special pleaders to shew *by proof* that the proposed erection of Catholic sees is any thing more than a simple exercise of that religious liberty which is guaranteed

by the law of the land to every man who owns the name of Englishman. It is simply an arrangement made among Catholics themselves, under the direction of their recognised supreme head, for the management of their own private religious affairs alone. Hitherto there have been several Catholic prelates always residing in England, authorised by his Holiness to administer the spiritual affairs of English Catholics, and for this purpose England has been all along parcelled out into districts. At the present time, with a view to introduce a more satisfactory administration of Catholic affairs, it pleases the Pope to say that he does not intend to act any longer upon this plan, and that the Bishops who have until now acted with the powers of Vicars-Apostolic, are soon to rule the English Catholics, not as Vicars-Apostolic, but as Bishops of certain towns in England. It is precisely a similar arrangement to that which is made by the Free Kirk of Scotland, by the Wesleyan Methodists, and by every Protestant religious body which possesses the simplest elements of ecclesiastical organisation. The Protestant inhabitants of the city of Westminster will be no more injured by the Pope's creating Dr. Walsh Archbishop, than they were injured by the Scotch Kirk's setting up a chapel in Regent's Square. No one asks Dr. Buckland to do homage to the new Archbishop for his rich Deanery. No one pretends that if Queen Victoria were yet uncrowned, the new Archbishop would claim to perform the ceremony in his own venerable abbey. The whole accusation is ridiculous and farcical, and so contrary to the first principles of religious freedom, that we are amazed to find a man of Mr. Gladstone's sense and candour falling into such a superficial piece of absurdity.

The truth, however, is, that with all Mr. Gladstone's ideas on the subject of the spiritual character and independent existence of the Christian Church, he is as unmitigated an Erastian at heart as Dr. Arnold, or any other Low Churchman who ever denied the doctrine of the apostolical succession. He cannot practically separate between the Church and the State. He cannot realise the views of those who, dissenting from the Anglican theory of the Queen's supremacy, think fit to act upon their own principles and not upon Mr. Gladstone's. Write, speak, and think as he will, upon the validity of Anglican orders, and the inherently indefeasible independence of the Anglican episcopate; when he comes to leave theorising for practice, he flies at once to the Erastian principle for support, and treats a question of ecclesiastical jurisdiction as an insult or injury to the Queen of England. Let us ask Mr. Gladstone as an honest, Christian man, whether it is his conviction, that ecclesiastical jurisdiction emanates from the temporal law of the land, or from that spiritual authority which Jesus Christ our Lord has set up upon earth. Has he the hardihood,—the unblushing effrontery, we must say,—to pretend that he believes it to emanate from any temporal power or institution whatsoever? And if he cannot thus give the lie to all his loudly-proclaimed former convictions, how can he dare to hold up the spiritual regulations of any body of men upon earth, as a thing to be put into opposition with acts of parliament or decrees in a secular court of justice, and to be upheld or condemned according as they fall in with or contravene these acts or decrees? What have the two to do with one another, on any principle which Mr. Gladstone has been wont to enunciate? What right has any king or queen, senate or statesman, to interfere between the Christian Church and her God, except upon those miserable Erastian views, which are denounced alike by every Protestant

denomination, save that base and sordid section of the Establishment which looks upon the ministers of religion as so many spiritual police-officers, appointed and paid by the State, on its own paramount and spiritual authority? Alas, alas! such are the inconsistencies, the follies, the intolerance, of one who has been lauded as the champion of a purely spiritual Church, and who, setting apart the question between the Anglican Church and the Church of Rome, has courageously, amid obloquy and honour, upheld the independent, eternal rights and existence of that spiritual body which our Lord founded among men.

We call the attention of Protestants of every kind to Mr. Gladstone's lamentable opinions, because they strike alike at the religious liberties of all. If the Catholics have no right to have their Archbishop of Westminster, or their Bishop of Birmingham, what safety is there for the Wesleyan connexion or the Independent minister? If Dr. Walsh is the foe of the Queen's rights, how is it that Dr. Bunting or Dr. Vaughan is to be accounted a loyal subject?

*"Mea res agitur, si proximus ardet  
Ucalegon."*

The whole system of Mr. Gladstone is one of un-mixed intolerance and tyranny; it is a revival of the worst features of the age that is gone by; it is a substitution of the laws of man for the laws of God; it is the worshipping of the statute-book and the trampling under foot of the Bible; it is the bartering of the birth-right of the Christian for the mess of pottage of the Gentile. Under the plea of zeal for the Church of England, it is a denial of the existence of the Christian Church itself, and the right of every person to act for himself in religious matters, without let or hindrance from the temporal power.

But if Mr. Gladstone has thus committed himself, in what he has said of the creation of Catholic bishoprics, what shall we say of that portion of his speech in which he talks of the very existence of the Pope himself as being rendered precarious by the present agitations in the Pontifical States? Really, we are almost ashamed at the sight of a person like Mr. Gladstone talking such inconceivable nonsense. That a vulgar demagogue, whose knowledge of Scripture and ecclesiastical history is about on a par with his refinement and general education, should utter a crowd of platitudes about the power of the "Scarlet Lady" now coming to an end, and the "fall of Babylon," and so forth, is perhaps but a natural effect of certain known causes. But that a gentleman of the acquirements, education, and principles of the member for the University of Oxford should confound the temporal with the spiritual powers of the Pontiff, passes all expectation. It is truly marvellous to see a man of common understanding positively attributing the present influence of the Pope over all Catholic Christendom to the fact that he is the sovereign of one of the smallest and poorest states of Europe. To judge by such notions, one would suppose that Pius the Ninth had hitherto been a temporal Prince, uniting in his own person the dominions and resources of the Czar, of the United States, and of the empire of Great Britain. Is Mr. Gladstone aware that the Pope is a much poorer man than the Protestant Archbishop of Canterbury, and that he has about as extensive a system of secular machinery for guiding the spiritual destinies of the world, as a petty sovereign of a German state might at any time call into existence? To those who know the utter and universal absence of almost all temporal aids to the existence, discipline, and devotional functions of the Catholic Church, which has now for many a year ex-



isted, the idea of any diminution of the Pope's spiritual powers, resulting from the overthrow or diminution of his temporal authority, is simply laughable and absurd. We will venture to say that there is not a Protestant preacher in existence whose influence with his flock is less dependent upon temporal aids than the authority which Pius the Ninth now exercises over the scores of millions of Catholics throughout the world. The common-place declamations, indeed, which are at the present time rife in certain quarters on this fertile topic for rhetorical disquisition, are not worthy of notice; but when a person of Mr. Gladstone's station and reputation commits himself to such an assertion before the Imperial Legislature, we cannot let it pass without assuring our Protestant readers that, if ever there were pernicious absurdities uttered within the walls of Parliament, the speech of the right hon. gentleman on the Diplomatic Relations Bill may take its place amongst the worst of them.

## ROOD-SCREENS.

"H." IN REPLY TO "T. W. M."

August 18, 1848.

SIR,—The progress of the controversy on rood-screens induces me to address you again on the subject, with the hope of expressing some of my objections to them more clearly and at length than I was able to do in my last letter. And I shall keep my letter until over Sunday, that I may have an opportunity, before I close it, of noticing any comments "T. W. M." may make on my former argument. I cannot, at the same time, forbear from expressing my great admiration for the truly Christian and gentle spirit in which your correspondent "Q." has handled the subject, though I am quite unable to acquiesce in his conclusions.

The first consideration on which I wished to lay stress is a very obvious one, and yet there seems a tendency to forget it; I mean, that beauty of church architecture is not an *end*, but a *means*; the edification of the *people* is the end,—the edification (or building-up) of the material church merely a means to that end. We are not in a position, then, so much as to discuss the question of architecture, until we have come to an agreement as to the practical and spiritual part of the subject.

It is for this reason that I pressed "T. W. M." for a plain answer to the plain question, *What is the object of a rood-screen?* Is it to conceal the functions and ceremonies of the Church, or is it to exhibit them in a more reverential and impressive light? No two objects can well be more opposed than these; and the advocates of screens must have the manliness and straightforwardness to make an explicit choice between them. Hitherto their tone has been as though the preservation of an architectural beauty were the primary consideration, and the question of practical effect quite subsidiary. Thus, in "T. W. M.'s" last letter, he quotes Thiers\* as saying, "What necessity is there that the faithful *should see*?" and then adds, as if by the way, that "it is very easy to build screens through which every body may see;" as if the difference between these two directly contradictory practical objects were a difference hardly worth mentioning where architectural beauty is in question.

Now, as soon as our opponents have distinctly made their choice between these two contradictory principles, they lose one or other of their supports. If they profess a wish to conceal altogether from the eyes of laymen the ceremonies and functions of the Church, they will be met by a united shout of opposition from the whole Catholic body, which they feel it impossible to face. But if the object which they allege is the *reverent exhibition* of the sacred mysteries, they can no longer claim any the slightest sanction from the authority of the past; they cannot, I believe, specify in all

the past history of the Church up to the tenth century itself, one single screen which can possibly have been erected for any such object. The *open screen* may be, for all I am here saying, the most reverent and suitable arrangement possible for these times; but it must stand or fall on its *own merits*—the whole voice of Christian antiquity is directly opposed to it.

I am far from saying that some architectural contrivance may not be desirable, in order to a greater solemnity and majesty of worship than is compatible with such forms of building as are now more common in the English Catholic chapels. I have never myself, certainly, felt any such desideratum, but I know many who have. Still, open screens are very far from being a happy or suitable contrivance for such a purpose. In the first place, as I said in my last letter, they do conceal the functions from the far larger proportion of those present; and it would indeed be a monstrous proceeding to purchase, at such a price, even a greater reverence of exhibition for the comparatively few who can see. Let the opinions be asked, in each case, *not of those who kneel in front, or of those who are within the screen, but of those who kneel behind*, and I will venture to say it will be as nearly as possible *unanimous* in opposition to a screen. But, secondly, I feel, with your correspondent "X." that even to those who are in front an open screen is not favourable, but adverse, to a *devout* contemplation of the sacred mysteries. Those who merely come to gaze, Protestants for example, by straining their necks sufficiently are able to see pretty well all that goes on; but what can be more unfavourable to *devotion* than such a straining of necks? No; whatever may be the *best* architectural contrivance for securing a reverent exhibition of the Church's solemnities, assuredly an open screen is about the *worst*.

In all this we have an instance of what I must venture to call the *narrow-mindedness* which, in my judgment, pervades this whole architectural revival. An object has to be attained, hitherto unattempted in Gothic architecture, viz. the reverent exhibition of the Church's ceremonies to the faithful at large; and instead of some new architectural method to cope with this new object, we are met with a mere dry imitation of the mediæval architecture, whose object, as "T. W. M." most truly says, was *toto celo* different. Only just so much change is introduced as may save these revived forms from directly and undeniably *counteracting* the very purpose they are alleged to subserve.

This strange forgetfulness of the circumstances of modern times is signally instanced by "T. W. M." in his first letter, where he speaks of rood-screens as marking the place where the Divine Presence is concealed. Why, I really do not believe there is a single church through all the length and breadth of Christendom, where the Blessed Sacrament is habitually kept behind the rood-screen. In the great majority of cases, I believe, it is kept at one of the side altars, without the protection of any screen of any sort; but in none whatever is it kept at the high altar. Now, no one will doubt that the direct tendency of the old Gothic buildings in general, and of that feature in them, the rood-screen in particular, is to mark off the high altar as the one most sacred portion of the church; and there is just as little question that it is not the high altar, but the altar of the Blessed Sacrament, which is really the most sacred. Nothing can shew more clearly how directly antagonistic is the old Gothic architecture to modern ecclesiastical discipline; and that, indeed, is the precise reason that it symbolised so admirably the then spirit of the Church. The whole practice of keeping the Blessed Sacrament at a side altar for the express purpose of its being "*visited*" by the people, and the whole practice of celebrating Masses at altars extending down both sides of the church, requires in consistency a marked architectural change. The "*emphasis*" with which rood-screens "*mark off the sanctuary*" is most certainly "*exaggerated*." "T. W. M." may say to the contrary, from the moment that Masses are said outside the sanctuary, as well as inside, and from the moment that the most sacred spot in the whole church, the altar of the Most Holy, is outside the sanctuary.

\* M. Guéranger, no mean authority, is so far from sharing "T. W. M.'s" great respect for this writer, that he calls him "*le trop fameux Thiers*."



Of course, where buildings exist moulded on the old discipline, we must make the best of them by means of such changes as are in our power; and the old buildings, as I said in my last letter, are so surpassingly beautiful, that the solemn awe they produce on the mind far more than counterbalances any perception of ecclesiastical impropriety. But it is another thing altogether to build up new churches on a system of servile adherence to the old models; and if the present architectural and archaeological revival can shew no more creative power than it has hitherto shewn, I for one had rather it had not taken place: stationariness is better than retrogression. And it tries one's patience to hear "T. W. M." speak of "Christian art" as "existing only in the monuments of the past," at a time when it gave birth to St. Peter's at Rome. Surely if it is Vandalism to be blind to the beauties of Gothic churches, it is Vandalism no less to be blind to the beauties of Grecian; and it is the greatest Vandalism of all to imagine that our choice must be confined at the present day to the alternative between a stiff unbending imitation of the one or of the other.

Your correspondent "Q." admits that the exposition of the Blessed Sacrament at the Quarant' Ore implies, by its very name, "the absence of any obstacle to the sight and contemplation of the adorable mystery;" but replies, that this devotion is an "ultra Italian innovation," and "one which has not been, nor is likely to be, introduced into this country." It happened singularly enough that the very day after "Q.'s" letter appeared, came forth the *Tablet* with an advertisement that this precise devotion is to take place at St. George's, from Sunday to Tuesday next. No doubt the arrangements for the occasion will throw great light on the question we are discussing; on the question, namely, what is the object or purpose of the St. George's rood-screen.

But "Q." should remember that this very name *exposition*, which he admits to be inconsistent with the idea of a screen, is far from confined to the Quarant' Ore. I believe that in strict ecclesiastical propriety, that which we commonly call Benediction should rather be called Exposition and Benediction; certainly, I remember that when Dr. Wiseman first came to the district, this was the phrase he used in appointing a prayer for himself to be said during the solemn rite in question. And another circumstance further illustrates the force of "X.'s" argument, viz. that even in churches abroad where rood-screens remain (and I beg the attention of your correspondent "Y." to this), I believe I am correct in saying that Benediction is *never* given from behind them; at least I am quite certain that it is far *more common* to give it from one of the side altars, usually either that of the Blessed Sacrament or of the Blessed Virgin.

August 19.

I observe in your paper of to-day that "X." ascribes in part, the original introduction of rood-screens to a wish for protecting the clergy from cold. I am able to mention on my own knowledge a curious anecdote in corroboration of this statement. When abroad a few years ago, I was told by a canon of a well-known cathedral, that they were intending to build a screen, *they found themselves so cold saying office in choir*, with a draught of wind coming up the whole length of the church. Last year I saw my friend in England, and asked him news of the proposed screen; but he told me they had been obliged to give up their intention, they found the people disliked so much the idea of losing their view of the Church's services.

Another of your correspondents, "O." has taken up ground which seems to me more important than any other on the subject. He describes it as "something novel and strange, to say the least of it," to maintain that a purer and sounder Catholic feeling requires *reviving* within the Church; as though Catholic piety of the last three centuries had been wanting in some essential element. And he comments on the self-contradiction presented to a Catholic mind, by the very allegation that a usage, the tradition of which has been broken up for so many years, is yet so very nearly allied to essentials as our opponents represent. This has always appeared to me the fundamental question

at issue; and it is one so directly and painfully bearing on the very first principles of Catholicism, that I hope "O." may be induced to develop at greater length his views on the subject. Otherwise, I will try myself, on some future occasion, to express, as best I may, the feelings of distress—I had almost said dismay—with which I have observed the unconscious exhibition of principles so pregnant with the deepest mischief. "Rood-screens flourished, as it were, spontaneously," says "T. W. M.," "when men were loving and reverent; . . . and if such times should ever return, we have no doubt they will flourish again." Since the Council of Trent, then, Catholics have not been loving and reverent; and "T. W. M." is not confident that they ever will be so again. This passage will serve for my text in such future remarks as I may have to make.

I find that "T. W. M." in his letter of to-day makes no reply to my more serious charges against his sentiments. He only draws attention to a statement of views which, until I became acquainted with the extraordinary ideas of Mr. Pugin and his school, I had always regarded as a mere truism: I mean, the statement of my opinion that the great mediæval architects, precisely because they were men of original genius, and not pedants, had they lived in our days, would have built churches as exquisitely adapted to the ecclesiastical discipline and circumstances of the nineteenth century, as the old cathedrals were to those of their own times. Only let me ask "T. W. M." why in the world are all buildings constructed on some different model from Amiens or York Cathedral, called by him not churches, but *rooms*? Is it not a bold figure of speech whereby St. Peter's in Rome is designated "a room?"—I remain, Sir, your obedient servant,  
H.

#### OPINIONS OF LITURGICAL WRITERS ON M. THIERS' WORK.

[A CORRESPONDENT has favoured us with the following opinions of some of the most eminent liturgical writers on M. Thiers' work on rood-screens.—Ed. Rambler.]

The greatest liturgical authorities, as Benedict XIV., Cardinal Bona, Dom Martene, d'Achery, and many others, not only do not dissent from Thiers, but actually refer to his work as *superceding* all further discussion on the subject; e. g.:

Dom Martene goes so far as to omit the whole question in his elaborate work, "because," says he, "argumentum istud accuratius tractavit supradictus Thiersius."—Martene *De Antiquis Eccles. Ritibus*, lib. iv. cap. 20, tom. ii. p. 197.

Cardinal Bona says of the work of Thiers, "Ubi quæ de hac materia dici possunt, solide excussit."—Bona, *Rerum Liturg.* lib. ii. cap. 6, t. iii. p. 129.

Benedict XIV., perhaps the greatest of all authorities, says, "Ejusmodi Thiersii commentarium tot monumentis ac rationibus redundat, ut doctissimus Martene de exponendo Eucharistiæ sacramento verba facere recuset, eam ob causam, quod hoc argumentum tam copiose ac luculenter Thiersius pertractaverit, ut nihil superaddi posse videatur."—Benedict XIV. *Institut. Eccles.* inst. xxx. § 5, t. i. p. 337, ed. Lovanii, 1762.

Such is the opinion of these authorities, before whom we may well bow our heads in silence, in favour of the emphatic and unambiguous work of Thiers.

The writer in the *Rambler* thinks that the word *exposition* implies the removal of all "obstacles to sight." Now Pope Benedict XIV., writing on this very subject, i. e. the occasions on which "Sacra Eucharistia debet exponi," says, "Hanc normam observandam præscribimus, ut nempe Eucharistiæ tabernaculum solum aperiatur, et sacra pyxi clausa suoque velamine oblecta populi oculis subjiciatur:" this is when the Sacred Host is exposed *within* the tabernacle. "Vel si Eucharistia e tabernaculo proferenda sit, sphaera intra crystallum inclusa sub umbella statuatur, et cætera omnia circum apponantur (that is, the due number of lights, &c.), de quibus inferius sermonem instituemus. Sphaera tamen velo adoperta ita sit, ut Sacra Hostiæ adspectus impediatur."—Ibid. § 16, p. 344.



DÖLLINGER ON THE VARIOUS MODES OF SHEWING  
HONOUR TO THE BLESSED SACRAMENT.

It accords with our belief concerning the Eucharist, to enclose it only in gold and silver vessels; yet Bishop Exuperius judged likewise rightly when he placed it in a wicker basket, that he might distribute the gold and silver of the holy vessels to the poor, since every material is equally unworthy of God. It is suitable to our belief, sometimes to expose the Body of Christ, and in solemn procession to exhibit Him to the people, in order to hold Him forth to our worship; but it is not less suitable not to shew Him openly, in order to keep up in men a greater reverence towards this mystery, and to point out, that the main object of this Sacrament is the spiritual drawing near of the worthy receiver. It is becoming not to permit the laity to touch the Eucharist, in order to infuse into them the deepest reverence for the same; yet was it also becoming to permit them formerly to touch it, and even to allow them to take it with them to their houses, since the Eucharist is a gift of God, and since the hand of man, who is the image of God, is, says a Council, incomparably holier than the most costly vessel. It is proper to receive the Sacrament kneeling, to express the sentiment of humility and self-abasement with which man should appear before the Majesty of the Son of God; but it is also proper to communicate standing, and through this standing to point out the resurrection of Christ, who will only give his risen body to risen souls. It is fitting to partake of the Blessed Sacrament only under one kind, in order to avoid those accidents derogatory to it which the use of the chalice entails; yet it is also fitting to administer both kinds, in order through this image to call to mind in a more lively manner the union of the Body and Blood in the death of Jesus. The sight of the Sacrament may be forbidden to penitents, to render them more fully aware of their unworthiness; and the sight may be permitted to them, in order to enkindle in them love towards so good a Lord. Finally, at certain times the statement of the doctrine of the Blessed Sacrament may be put forth in a confession of faith; and at another time it may be not put forth, it being presupposed that no doubt is entertained on the subject.

## ANCIENT AND MODERN ELEPHANT-HUNTING.

Among the many curious comparisons between ancient and modern customs, few are more singular than the contrasts which may be drawn between their notions of field sports and our own, and between the modes in which they waged war against the most formidable denizens of the forest and the plain, and the methods which are pursued by ourselves with all our modern appliances and engines of destruction. The use which the Orientals have ever made of the elephant, in war as well as in peace, has always communicated an especial interest to the schemes with which the hunters of old were wont to entrap that noble animal; and a comparison of their devices with those of our own day, will probably be found curious by many of our readers.

Arrian, in his book on India, gives the following details on the subject:

"The Indians hunt most animals in the same way that the Greeks do; but elephants are caught very differently, as might have been expected in an animal so unlike all others. The hunters select a level and sunny spot of ground, and dig a trench round it, leaving a space within sufficient to contain a great army. The breadth of the trench is five cubits, and the depth four, and the earth which is thrown out they heap up on each side of the trench as a sort of embankment. In the outer lip of this trench they dig some little caverns for themselves, with holes in them to admit light, and they themselves hide in these caverns, and keep a look out for the wild animals they see approaching and entering the enclosure. They next bring three or four tame female elephants into the enclosure, and leave them there, and make a single entrance over the trench by a bridge, which they cover with green turf, that it may not be perceived by the animals, and that no de-

ceit may be suspected. In the mean time, the hunters keep themselves out of sight in their holes. The wild elephants do not frequent inhabited places by day, but during the night they wander about in herds, to feed, following, as their leader, whoever is the largest and most noble of the herd, just as cattle follow a bull. As soon as they come near the enclosure, and hear the sounds of the tame elephants, and perceive them by scent, they immediately turn in that direction, and coming to the edge of the trench, they go round it until they see the bridge, by which they pass over into the enclosure. When the hunters find that they have entered, some of them immediately take away the bridge, while others, running to the nearest villages, bring word that the elephants are shut in. As soon as this is known, the villagers forthwith mount their best and most tractable tame elephants; yet they do not attack the wild ones at the first approach, but leave them for a little time to be tamed with hunger and thirst. When they perceive them rather weak and faint, they immediately lay the bridge again, and enter the enclosure. At first there is a very fierce battle between the tame elephants and the wild ones; but at length, the wild ones being subdued by hunger and weakness, are, as might be expected, overcome. The drivers then slip down from their elephants, and, while they are quite spent and weary, tie the extremities of their feet together, and order the tame elephants to beat them, until, after receiving many blows, they fall to the ground. While they are on the ground, they get on them and fasten collars round their necks. And lest they should shake off their drivers, or do any other mischief, they make incisions round their neck with a sharp knife, and put the collar on the place where the incisions have been made, in order that the wound may force them to keep their head and neck still; for if they struggle or make any resistance, the cord is forced into the wound. And thus, at last, feeling themselves conquered, they suffer themselves to be quietly led away with the tame ones. If, however, the hunters find among them any who seem too young, or who are otherwise useless, they suffer them to escape to their usual haunts again. The rest they lead away to their villages, where they feed them at first on grass and green canes. And if any of them, through pain and grief, abstain from food, the Indians get round them, and soothe and cheer them with the sound of drums, and cymbals, and singing."

The account that Strabo gives of the same thing is very similar. (Lib. xv. p. 1030.)

"They (the Indians) hunt the elephant in this way. Having selected a small piece of ground, cleared of all wood, and about four or five stadia in length, they surround it with a deep ditch, leaving but one entrance over a very narrow bridge. Next they send three or four tame female elephants within the enclosure, while they themselves retire to their huts in the neighbourhood, and there lie in wait. During the day the animals do not approach; but as soon as night falls, they enter into the place one by one, whereupon the hunters secretly close up the entrance. Afterwards they introduce some of the most powerful tame elephants they have to fight with them, and at the same time reduce them by famine. When they are in this way quite weary and spent, some of the boldest of the elephant-drivers slip quietly down beneath the belly of their own elephant, and from thence steal under the wild ones, and cast shackles round their legs. They then incite the tame ones to attack and beat those which are bound, until they throw them down. When they have fallen, the drivers lash their necks with cords made of raw hide to the necks of the tame ones; and in order that they may not shake off their drivers, they make incisions round their necks, and put the cords in them, in order that they may be forced by the pain to keep quiet. The hunters separate all those which, either from being too young or too old, are unserviceable, and the rest are led into stables, where their feet are tied to one another, and their neck strongly fastened to a pillar fixed firmly in the ground, and so they are subdued by famine. After this, they are fed with grass or green canes, and thus are tamed gradually, some being soothed by speaking to them, others by singing, and others by

\* From "Die Lehre von der Eucharistie in den drei ersten Jahrhunderten," pp. 67, 68.

beating a drum. And it is very few who are not easily tamed; for they are mild and gentle in their nature, and approach nearest of any animal to the use of reason."

We now subjoin an account of an elephant kraal which took place last year in Ceylon, extracted from the description of one of the spectators.

"Before I proceed further, it is necessary that I should give a brief description of the kraal itself, and the manner of capturing the elephants. About an acre of jungle is formed into a square enclosure, leaving only a small opening to let the elephants enter; the palisades round this enclosure are about eleven feet high, and at one end two wings extend into the jungle for some hundred yards on each side of the opening, so as to form a long wall screened by the forest, the use of which is to prevent the elephants, should they hesitate in entering the kraal, from escaping at either side. An elevated stand is erected on one side of the enclosure for the spectators; it is about twice as high as the palisades, so that we looked down into the kraal,—I believe kraal is a Dutch word, which signifies an enclosure. The men who drive the elephants into the kraal are called the beaters; these men are out for several days before the kraal takes place in search of the elephants, who come down at this time of the year (July) for a plant called Kooranna, which is then ripe; the kooranna is a kind of flax. The beaters, when they discover the elephants, light their fires and torches behind the poor animals, to drive them on towards the entrance of the kraal; always keeping in a circle to prevent them from returning. They are then forced on close up to the entrance of the kraal, where they are detained to wait for the final 'drive,' when they are compelled to advance within the enclosure. The moment they are in the kraal, the entrance is closed up, and they are safe inside, where they keep charging all round the enclosure, but are repulsed by the beaters who are stationed round. These people, when they see the elephants approaching the fences of the kraal, scream with all their might; this frightens them so much, that they turn to some other point, where they meet with the same reception. Two thousand people were employed in this kraal, and the principal part of these came without any remuneration, as to a national sport; indeed, if they were even offered such a degradation, they would leave the kraal and return to their homes. We were told that the drive was to take place after tiffin; so, at two o'clock, we all marched down to the kraal, expecting to be almost too late for the sport; however, when we arrived there, it was stated that it would not happen for an hour, perhaps even two; we resigned ourselves as well as we could to our disappointment, and sat down most patiently to await the coming of the elephants. At length, as we were talking and laughing together, we were startled by a scream, rather than a shout, from the crowd round the stand, and on looking round, we saw the people evidently much alarmed, running here and there, and throwing each other down in their fright. In a few minutes all was quiet again, and we were told that it was only one of the wild elephants that had separated from its companions, and was trying to break the line and escape; however, the screams of the people had frightened it back again. Hour after hour passed slowly away, and still no sign of the elephants; it became quite dark about half-past six o'clock, and we were obliged to sit in darkness, as we were allowed no lights for fear the elephants might be frightened by them, and turn back. I must here remark, that the elephant's eye is constructed like that of the cat, it therefore sees much better at night than in the daytime. We were not only obliged to sit in darkness, but also in silence, as their hearing is also very acute: whether this is occasioned by the immense size of their ears, or not, I am not able to say. In this state we sat till half-past eight o'clock, when, in one instant, the whole place was lighted up, and silence was broken by the most deafening shouts, which even now are ringing in my ears; a crash was heard, and eighteen elephants tumbled into the kraal, which they rushed round and round, charging here and there in their anger and fright. The kraal, however, was rapidly surrounded

by crowds of the beaters, and a chain of fires blazed up on all sides, so that escape was hopeless, and after a vain rush at every point, the poor frightened herd collected quietly in one corner under a thick jungle, and stood wearied and at rest.

As it was now after nine o'clock, and there was nothing more to see that night, and being all most eager for dinner, we thought it high time to return to the bungalow. I must say, however, that I did not feel quite comfortable within 200 yards of such companions as eighteen wild and furious elephants; notwithstanding this, we had a very merry dinner-party, and enjoyed a most comfortable night's rest.

Next morning we breakfasted early, in order that we might have more time to spend at the kraal. When we arrived at the stand, about ten o'clock, all the elephants were together in a corner as before; they had covered themselves with dust in their first rage, but now they appeared quite stupified and overcome.

There were two quite tiny little ones among them, who always ran between their mothers' legs, and it was most extraordinary to see the care the elder ones took of them, never even touching them with their large clumsy feet.

Soon after we arrived, the entrance to the kraal was cautiously opened, and about six or eight tame elephants entered, with their mahouts or riders; this seemed to startle our wild friends a little, for they immediately formed themselves into a line, and prepared to make a charge. The tame ones were quite prepared for this, and they commenced advancing forward, throwing down several large trees, and crushing them under their feet; this had quite the effect of intimidating the others, who instantly retired to their former position. One or two of the tame elephants now advanced towards them, followed by the noosers, to commence the capture. The moment the wild ones saw them approaching, they made a charge; in doing this, one of the noosers was enabled to throw a noose round the hind leg of one of the largest, the other end of the rope being made fast round the neck of the tame one, who began pulling it with all her might; the wild one made prodigious efforts to escape, but all in vain; at last he threw himself down on the ground in despair, and nothing would make him rise, when one of the tame elephants coming behind him, actually pushed him up with its tusks, to his hopeless and final discomfiture; he now gave himself up for lost, and allowed himself to be bound without further resistance. His hind legs were fastened together, and then bound to a strong tree; his front feet were treated in the same manner, with the exception of not being tied together. When he was quite secured, he again threw himself down on the ground, and lay there for two or three hours in exhaustion and despair. He covered himself with dust, which he collected and scattered with his trunk—and from time to time he inserted his trunk into his throat and drew from some receptacle there a supply of water, with which he moistened the whole surface of his skin. It would thus seem as if the elephant, like the camel, is provided with a reservoir of this kind; but whether similarly situated, I am of course unable to tell. This elephant was altogether half an hour in being caught and secured, though owing to the excitement we could scarcely believe it was five minutes. In this manner sixteen of the elephants were noosed and made fast, and the remaining two were to be left till the next day. One was a very large one, the other one of the smallest, little more than 3 feet high, if so much; they were left quite loose, and did not make the slightest attempt to escape; they were even so very subdued, that most of the spectators entered the kraal to pull out the hairs from the tails of those that were fastened to the trees, to have made into bracelets, rings, &c., as little souvenirs of the kraal. Two gentlemen, more adventurous than the rest, began riding the little one, at which he was very angry, and commenced charging about, throwing down whoever came in his way, to the great amusement of the crowd. Notwithstanding this, it really was one of the most melancholy sights I ever witnessed to see those poor creatures, the true lords of the forest, there at our feet humbled to the very dust, some lying down as if dead,



others leaning against the trees apparently in all the stupor of despair at the loss of their liberty for ever; all seemed as though their spirit, hope, and courage were quite gone, and scarcely seemed capable of living through the night; even the elephant which was loose seemed quite stupefied, for though several times very much provoked (by those who should have known better), it never moved an inch, but appeared as though in a dream, while its precious liberty it seemed to have lost all wish or hope of regaining. I cannot omit mentioning how much the strength and beauty of the ropes employed for noosing the elephants struck us. They are made of deer-hides, and nothing seems to make the slightest impression on them. They are made by the Rhodias or outcasts; no others would do it, as they would lose caste by doing such hard and dirty work. But to return to the elephants: at five o'clock on the second evening, they were taken down to the river to water two or three of them. This is a most interesting scene; the wild elephant is fastened between two tame ones, and thus led down to the river; on the road they made several attempts to escape, but all to no purpose; they were most anxious to lie down in the water to bathe themselves, but even this little request they were refused; notwithstanding, they seemed very much refreshed, and to enjoy it exceedingly. We returned home for dinner, and in the evening were amused with some beautiful fireworks, which the Cingalese particularly excel in. We were obliged to retire very early, as we were to return to Kornegalle the next morning. A few of our party were to remain, however, till the evening, as they wished to see the conclusion of the kraal in the noosing of the two remaining elephants, and, by their description, it must have been well worth seeing. The large elephant was so furious, that it was a long while before they were able to catch him, and when caught, it broke away twice after being secured; still it burst the ropes, and again it tore down the tree it was fastened to: its strength was really wonderful, they said."

#### THE WILL OF PETER THE GREAT.

To the Editor of the Rambler.

SIR,—Having read in a recent number of the *Rambler* some lines entitled, "The Times that are to be, or Highways for the Czar," I hasten to forward a copy of a curious document, the Will of Peter the Great, which will prove how serious and ancient are Russia's projects of universal empire. Since 1772, she has acquired in Poland a territory as large as Austria; in Turkey a territory as large as Prussia; she has taken from Sweden more than half her dominions; in Asia she has possessed herself of a territory equal in size to Germany, Belgium, and the Rhenish Provinces. In short, since 1772, her dominions have doubled in extent; and the present disturbed state of Europe is affording her opportunities of farther aggrandisement, of which she will not be slow to avail herself, and "the decisive moment" anticipated by the Czar may not be far distant.

The prophecies of Daniel and Ezechiel point out the great and terrible antichrist of the latter days as proceeding from the north, and much is there said which seems to apply very singularly to the religio-political empire of Russia; an empire which is constantly advancing itself by means which defy every law, human or divine. It is to be regretted that no Catholic has hitherto devoted his attention to this subject, which is all the more important, because, if my view of the matter be correct, it deals a death-blow to the Protestant monomania about Rome and antichrist.—I am, sir, your obedient servant,

THE AUTHOR OF CHRISTENDOM AND HEATHENDOM.

In the name of the Most Holy and Indivisible Trinity, we, Peter the Great, to all our descendants and successors to the throne and Government of the Russian nation. The great God from whom we hold our existence and our crown having enlightened us with his understanding and sustained us with his support, allows me to regard the Russian people as called in future to the general domination of Europe. I found this idea on the fact, that all the European nations are

arrived, for the most part, to a state bordering on impotency, or are making rapid strides; it therefore follows, that they may be easily and undoubtedly conquered by a young and new people, when the latter shall have attained its full power. I regard the invasion of the countries of the west and the east by the north as a movement ordained by Providence, which has also regenerated the Roman people by the invasion of the barbarians.

The emigration of the Polar men is as the flooding of the Nile, which at certain seasons enriches with its waters the barren land of Egypt. I found Russia a rivulet, I leave it a great river; my successors will make of it a great sea, destined to fertilise all Europe, if they know how to direct its course. I leave them, therefore, the following directions, which I recommend to their attention and to their constant observation:—

1. To keep the Russian nation in a state of continual war, in order always to have warlike soldiers, and not to allow them to repose, except to improve the finances of the State; for recruiting the armies, choose the desirable moments for attack, thus you will make peace advance the purposes of war, and war that of peace in the interest of the increase and the prosperity of Russia.

2. To call by every possible means, from the well instructed nations of Europe, captains during war, and savans during peace, in order to let the Russian nation profit by all the advantages of other countries.

3. To take care to meddle in all the affairs of Europe, and particularly those of Germany, which, being the nearest, are the most directly of interest.

4. To divide Poland by keeping up continual disorders and jealousies; to gain powers at the price of gold; to corrupt and influence the diets in order to influence their choice of kings, and to make partisans to protect them. If the neighbouring powers are opposed to this, soften their objections by dividing their country.

5. To take all that can be done from Sweden, and for that purpose to isolate her from Denmark, and Denmark from Sweden, and to carefully excite all their rivalries.

6. To get wives for the Russian princes from among the princesses of Germany, to multiply family alliances, and to unite interests, and to unite Germany to our cause by increasing our influence.

7. Seek by preference the alliance of England for our commerce, as being the power most useful to us in the development of our marine. Exchange our wood and other productions for her gold; and create constant communications between her merchants and seamen and our own, by which the latter will acquire experience in commerce and navigation.

8. Extend constantly towards the shores of the Baltic, and southward on the banks of the Black Sea.

9. Approach as close as possible to Constantinople and India. Remember that he who commands them will be the true Sovereign of the world. Create, therefore, constant wars, now with Turkey and then with Persia. Establish dockyards on the banks of the Black Sea, and obtain by degrees the command of the whole of that sea, as well as of the Baltic, this being necessary for the entire success of our projects. Hasten the downfall of Persia, make your way to the Persian Gulf, establish if possible by Syria the ancient commerce of the Levant, and then advance to India—once there, you will have no further occasion for English gold.

10. Seek for and cherish with care the Austrian alliance; appear to yield to its ideas of future dominion over Germany, and excite underhand against it the jealousy of other princes; make each of them desire and claim the aid and assistance of Russia, and exercise over the whole a kind of protection, which will prepare the way for future domination.

11. Make it the interest of the house of Austria to expel the Turks from Europe; and neutralise its jealousy whenever the conquest of Constantinople takes place, either by producing a war with the other states of Europe, or by giving it a portion of the conquests, which, at a convenient period, you can resume.

12. Above all, collect about you all the schismatic Greeks who are spread through Hungary and Poland; become their centre and their strength, and establish a

universal predominance over them by a kind of sacerdotal autocracy and supremacy. Thus you will place a number of friends in the midst of our enemies.

13. Sweden being dismembered, Persia vanquished, Poland subjugated, Turkey conquered, our armies united, the Black Sea and Baltic guarded by our vessels, propose, separately and very secretly, to the Court of Versailles, and then to that of Vienna, to share with it the empire of the universe. If either accept, flatter her ambition and her *amour propre*, and make use of her to crush the other in its turn, be engaging with her in a struggle, the result of which cannot be doubtful, Russia possessing all the East and a great part of Europe.

14. If, which is not probable, either of them should refuse the offer of Russia, quarrels must be raised between them, which will exhaust them both. Then, profiting by the decisive moment, Russia will pour her troops, which have been beforehand assembled, into Germany; whilst, at the same time, two fleets filled with our troops will leave the Baltic and Black Sea, advance by the Mediterranean and by the Ocean, inundate France on the one side and Germany on the other, and these two countries being conquered, the rest of Europe will pass readily under her yoke.

Thus the whole of Europe may be subjugated.

### Reviews.

*Final Memorials of Charles Lamb; consisting chiefly of his Letters not before Published, with Sketches of some of his Companions.* By Thomas Noon Talfourd. 2 vols. London, Moxon.

CHARMING and interesting as is almost every thing that ever came from the pen of Charles Lamb, Sergeant Talfourd has presumed a little too far upon the forbearance of the public, in concocting two decent-sized post octavos from the scanty materials remaining to him after the publication of the letters and papers of Elia, already given to the world. We question, indeed, whether even one volume would have been tolerated by any very rigid critic, to whom the learned sergeant might have submitted his MSS. for inspection. When all the unimportant and uninteresting scraps of correspondence which present themselves somewhat thickly in these *Final Memorials* had been abstracted, and had been followed by all the wordy, eulogistic, florid paragraphs and pages in which the editor has discoursed upon every body who was ever one of Lamb's associates, it may be questioned whether more would have remained than would have reached the bulk of a good-sized pamphlet. The learned sergeant is, indeed, a man of most amiable complexion, and writes with true friendly feeling of all who come beneath his notice; but he is not a little given to degenerate into frothy twaddle, and to magnify trifles into matters of exciting interest; while his apologies for Lamb and his various companions, in points which he feels to require something more than a mere statement of facts, are as unsatisfactory pieces of special-pleading as it was ever our lot to hear from lawyer's lips.

The true interest of this book arises from the revelation it now makes to the public for the first time, of the full depth of sorrow which brooded upon the house of the quaint and much-loved Elia. A more sad, a more touching, a more miserable tale, was rarely presented to the sympathising heart. The full measure of Lamb's domestic trials, and the true and singular nobleness of spirit with which he battled against his fate, even to the end, furnishes a picture of human sorrow and affection, such as fictitious tale can rarely present. Would that it did not derive one feature of its painfulness from the utter absence of that consoling hope of a future state of being, which is the only true comfort of the stricken heart of man. The extraordinary and absurd way in which Mr. Talfourd talks upon this distressing fact, is indeed a blot upon his performance, of far greater weight than his mere transgressions in book-making and bombast.

Early in the first volume we have the record of the first visitation of the frightful hereditary malady which was the companion of the household of the Lambs, until their dying day. Lamb himself, indeed, was but

once absolutely insane, and that at an early period of his life; but at times he almost verged upon the disease, and the peculiar, odd, strange, and melancholy excitability of his feelings and thoughts was ever the token of the presence of the seeds of the sad complaint in his brain. In a letter to Coleridge, he thus speaks himself of his sensations during the only period when he was actually in confinement:

"In your absence the tide of melancholy rushed in again, and did its worst mischief by overwhelming my reason. I have recovered, but feel a stupor that makes me indifferent to the hopes and fears of this life. I sometimes wish to introduce a religious turn of mind, but habits are strong things, and my religious fervours are confined, alas! to some fleeting moments of occasional solitary devotion. A correspondence, opening with you, has roused me a little from my lethargy, and made me conscious of existence. Indulge me in it: I will not be very troublesome! At some future time I will amuse you with an account, as full as my memory will permit, of the strange turns my phrensy took. I look back upon it at times with a gloomy kind of envy; for, while it lasted, I had many, many hours of pure happiness. Dream not, Coleridge, of having tasted all the grandeur and wildness of fancy till you have gone mad! All now seems to me vapid, comparatively so."

It is about this time of his life that we discern occasional indications of the existence of those religious principles which too soon shewed how weak was the root they really possessed in his mind, and gave way to what we cannot hesitate to call, a confirmed theoretical and practical scepticism. If Lamb, indeed, did not plunge into the depths of that abyss of definite atheism in which some of his friends were engulfed, he hung so near its brink, that it was clearly his tender timidity of heart alone which stayed him from dashing down the horrible precipice. But ere we turn to the more mournful portions of his career, we will linger a moment upon his earlier and happier moments. To Coleridge he thus utters the striking sentiment, that to men whose hearts are not quite deadened by their commerce with the world, innocence (no longer familiar) becomes *an awful idea*. How sadly we here see the undecided mind hovering between that state in which it has not yet learned to hate what is good, yet trembles before the eternal holiness of Almighty God, and its reflection in his guileless creatures. How much of sweet and truthful beauty also is to be seen in the verses which he wrote a year after the tragical catastrophe which left its dark result upon every hour of his after life:

WRITTEN A TWELVEMONTH AFTER THE EVENTS.

[Friday next, Coleridge, is the day on which my mother died.]

"Alas! how am I chang'd! where be the tears,  
The sobs, and fore'd suspensions of the breath,  
And all the dull desertions of the heart,  
With which I hung o'er my dear mother's corse?  
Where be the blest subsidings of the storm  
Within; the sweet resignedness of hope  
Drawn heavenward, and strength of filial love,  
In which I bow'd me to my Father's will?  
My God and my Redeemer, keep not Thou  
My heart in brute and sensual thanklessness  
Seal'd up, oblivious ever of that dear grace,  
And health restor'd to my long-loved friend.  
Long lov'd, and worthy known! Thou didst not keep  
Her soul in death. O keep not now, my Lord,  
Thy servant's in far worse—in spiritual death  
And darkness—blacker than those feared shadows  
Of the valley all must tread. Lend us thy balms,  
Thou dear Physician of the sin-sick soul,  
And heal our cleansed bosoms of the wounds  
With which the world hath pierc'd us thro' and thro'!  
Give us new flesh, new birth; elect of heaven  
May we become, in thine election sure  
Contain'd, and to one purpose steadfast drawn—  
Our souls' salvation.

Thou and I, dear friend,  
With filial recognition sweet, shall know  
One day the face of our dear mother in heaven,  
And her remember'd looks of love shall greet  
With answering looks of love, her placid smiles  
Meet with a smile as placid, and her hand  
With drops of fondness wet, nor fear repulse.

Be witness for me; Lord, I do not ask  
Those days of vanity to return again  
(Nor fitting me to ask, nor thee to give),  
Vain loves, and 'wandering with a fair-hair'd maid,'  
(Child of the dust as I am,) who so long  
My foolish heart steep'd in idolatry,  
And creature-loves. Forgive it, O my Maker!



If in a mood of grief, I sin almost

In sometimes brooding on the days long past,  
(And from the grave of time wishing them back,) Days of a mother's fondness to her child—  
Her little one! Oh, where be now those sports  
And infant play-games? Where the joyous troops  
Of children, and the haunts I did so love?  
O my companions! O ye loved names  
Of friend, or playmate dear, gone are ye now.  
Gone divers ways; to honour and credit some;  
And some, I fear, to ignominy and shame!  
I only am left, with unavailing grief  
Am left, with a few friends, and one above  
The rest found faithful in a length of years,  
Contented as I may to bear me on,  
I the not unpeaceful evening of a day  
Made black by morning storms."

What this terrible event was is now made generally known by these pages. Mary Lamb herself died in the course of last year, and none survive to whom the publication of these details could cause uneasiness or pain, and therefore, wisely, we think, they are now given to the world, as absolutely necessary to enable the reader to come to a due appreciation of Lamb's character, and to do justice to that rare heroism with which, though his own faculties at all times were more or less weakened by disease, he consecrated himself to the care and cherishing of his poor and unfortunate sister. Happily, indeed, for him, that sister, from her sweet and amiable disposition, and from a similarity of literary tastes and genius, became to him, in her lucid seasons, the nearest and dearest of friends and companions. The tragedy itself is thus related by Sergeant Talfourd:

"The autumn of 1796 found Lamb engaged all the morning in task-work at the India House, and all the evening in attempting to amuse his father by playing cribbage; sometimes snatching a few minutes for his only pleasure, writing to Coleridge; while Miss Lamb was worn down to a state of extreme nervous misery, by attention to needlework by day and to her mother by night, until the insanity which had been manifested more than once, broke out into frenzy, which, on Thursday, 14 September, proved fatal to her mother. The following account of the proceedings on the inquest, copied from the *Times* of Monday, 26th September, 1796, supplies the details of this terrible calamity, doubtless with accuracy, except that it would seem; from Lamb's ensuing letter to Coleridge, that *he*, and not the landlord, took the knife from the unconscious hand."

"On Friday afternoon, the coroner and a jury sat on the body of a lady, in the neighbourhood of Holborn, who died in consequence of a wound from her daughter the preceding day. It appeared, by the evidence adduced, that, while the family were preparing for dinner, the young lady seized a case-knife lying on the table, and in a menacing manner pursued a little girl, her apprentice, round the room. On the calls of her infirm mother to forbear, she renounced her first object, and, with loud shrieks, approached her parent. The child, by her cries, quickly brought up the landlord of the house, but too late. The dreadful scene presented to him the mother lifeless, pierced to the heart, on a chair, her daughter yet wildly standing over her with the fatal knife, and the old man, her father, weeping by her side, himself bleeding at the forehead from the effects of a severe blow he received from one of the forks she had been madly hurling about the room. For a few days prior to this, the family had observed some symptoms of insanity in her, which had so much increased on the Wednesday evening, that her brother, early the next morning, went to Dr. Pitcairn, but that gentleman was not at home. It seems the young lady had been once before deranged. The jury, of course, brought in their verdict—*Lunacy*."

How Lamb bore up against his overwhelming affliction, while his sister continued for a time in confinement, another extract will tell:

"I thank you, from my heart I thank you, for your solicitude about my sister. She is quite well, but must not, I fear, come to live with us yet a good while. In the first place, because, at present, it would hurt her, and hurt my father, for them to be together; secondly, from a regard to the world's good report, for, I fear, tongues will be busy *whenever* that event takes place. Some have hinted, one man has pressed it on me, that she should be in perpetual confinement—what she has done to deserve, or where is the necessity of such an hardship, I see not; do you? I am starving at the India House—near seven o'clock, without my dinner, and so it has been, and will be, almost all the week. I get home at night o'er-wearied, quite faint, and then to cards with my father, who will not let me enjoy a meal in peace; but I must conform to my situation, and I hope I am, for the most part, not unthank-

ful. I am got home at last, and, after repeated games at cribbage, have got my father's leave to write awhile; with difficulty got it, for when I expostulated about playing any more, he aptly replied, 'If you won't play with me, you might as well not come home at all.' The argument was unanswerable, and I set to afresh."

After a while, and when increasing imbecility had rendered him a still more trying companion to his son, Lamb's father died, and the aunt still continued to live with him in his cheerless lodging. The sister remained in the asylum to which she had been conveyed, calm and sensible, and fully fitted for returning to the world; and Lamb ardently longed for her freedom. Other members of the family, however, opposed her discharge; and the parish authorities were doubtful how far it was their duty to institute legal proceedings, with a view of placing her under the Crown for life, especially as no medical opinion could be given which favoured the hope of her perfect future sanity. But Charles overcame all difficulties, undertaking the charge of her support through life; and the matter was finally so arranged that she returned to his fireside. For her sake he gave up all thoughts of marriage, and, with an income of little more than 100*l.* a year, derived from his clerkship in the India House, aided for a short time by a small annuity enjoyed by his aunt, he commenced the journey of life. At this time, be it remembered, he was but twenty-two years of age.

The first recurrence of Mary Lamb's illness took place upon the death of the aunt, whom she watched with all her characteristic tenderness. It was not of long duration; but ever after through her life, at intervals more or less frequent, and whenever any excitement shook her faculties, it came again, and separated the brother and sister for a while. Here is a letter to Miss Hutchinson, in which Lamb refers to one of those seasons of sorrow and bereavement. The painful way in which he now recurred to all topics which touched upon eternity, here appears, and the introduction of the name of God was long become a mere form of speech, to which Lamb was always given:

"Dear Miss H.—I am forced to be the replier to your letter, for Mary has been ill, and gone from home these five weeks yesterday. She has left me very lonely, and very miserable. I stroll about, but there is no rest but at one's own fireside, and there is no rest for me there now. I look forward to the worse half being past, and keep up as well as I can. She has begun to shew some favourable symptoms. The return of her disorder has been frightfully soon this time, with scarce a six months' interval. I am almost afraid my worry of spirits about the E. I. House was partly the cause of her illness, but one always imputes it to the cause next at hand; more probably it comes from some cause we have no control over, or conjecture of. It cuts such great slices out of the time, the little time, we shall have to live together. I don't know but the recurrence of these illnesses might help me to sustain her death better than if we had had no partial separations. But I won't talk of death. I will imagine us immortal, or forget that we are otherwise. By God's blessing, in a few weeks we may be taking our meal together, or sitting in the front row of the pit at Drury Lane, or taking our evening walk past the theatres, to look at the outside of them, at least, if not to be tempted in. Then we forget we are assailable; we are strong for the time as rocks; 'the wind is tempered to the shorn Lambs.' Poor C. Lloyd, and poor Priscilla! I feel I hardly feel enough for him; my own calamities press about me, and involve me in a thick integument not to be reached at by other folk's misfortunes. But I feel all I can—all the kindness I can, towards you all; God bless you! I hear nothing from Coleridge. Yours truly,  
C. LAMB."

But we must turn to some other letters of a more pleasant kind. Though too many of those now presented to us are mere scraps of criticism on the writings of Lamb's many friends, interesting enough to those who received them, but dull enough in the year one thousand eight hundred and forty-eight, here and there we light upon an epistle redolent with the true old "Elian" flavour, or telling a little home incident with all the well-known and inimitable charm. Here, for instance, is a fragment of a letter to Wordsworth:

"Coleridge is printing *Christabel*, by Lord Byron's recommendation to Murray, with what he calls a vision, *Kubla Khan*, which said vision he repeats so enchantingly that it irradiates and brings heaven and elysian bowers into my parlour while he sings or says it; but there is an observation, 'Never tell your

dreams,' and I am almost afraid that *Kubla Khan* is an owl that won't bear daylight. I fear lest it should be discovered by the lantern of typography and clear reducing to letters, no better than nonsense or no sense. When I was young, I used to chant with ecstasy, '*Mild Arcadians ever blooming*,' till somebody told me it was meant to be nonsense. Even yet I have a lingering attachment to it, and think it better than '*Windsor Forest*,' '*Dying Christian's Address*,' &c. Coleridge sent his tragedy to D. L. T.; it cannot be acted this season, and, by their manner of receiving, I hope he will be able to alter it to make them accept it for next. He is at present under the medical care of a Mr. Gillman (Killman?) at Highgate, where he plays at leaving off laud—m; I think his essentials not touched; he is very bad, but then he wonderfully picks up another day, and his face, when he repeats his verses, hath its ancient glory—an archangel a little damaged. Will Miss H. pardon our not replying at length to her kind letter? We are not quiet enough; Morgan is with us every day, going betwixt Highgate and the Temple. Coleridge is absent but four miles, and the neighbourhood of such a man is as exciting as the presence of fifty ordinary persons. 'Tis enough to be within the whiff and wind of his genius for us not to possess our souls in quiet. If I lived with him or the author of *The Excursion*, I should in a very little time lose my own identity, and be dragged along in the current of other people's thoughts, hampered in a net. How cool I sit in this office, with no possible interruption farther than what I may term *material*! There is not as much metaphysics in thirty-six of the people here as there is in the first page of Locke's *Treatise on the Human Understanding*, or as much poetry as in any ten lines of the *Pleasures of Hope*, or more natural *Beggar's Petition*. I never entangle myself in any of their speculations. Interruptions, if I try to write a letter even, I have dreadful. Just now, within four lines, I was called off for ten minutes to consult dusty old books for the settlement of obsolete errors. I hold you a guinea you don't find the chasm where I left off, so excellently the wounded sense closed again and was healed.

N.B.—Nothing said above to the contrary, but that I hold the personal presence of the two mentioned potent spirits at a rate as high as any; but I pay dearer; what amuses others robs me of myself; my mind is positively discharged into their greater currents, but flows with a willing violence. As to your question about work; it is far less oppressive to me than it was, from circumstances; it takes all the golden part of the day away, a solid lump, from ten to four; but it does not kill my peace as before. Some day or other I shall be in a taking again. My head aches, and you have had enough. God bless you!

"C. LAMB."

Our next quotation tells of the peculiar form of the insanity which afflicted Mary Lamb. It was written on one occasion as late as 1834, when Lamb's circumstances were such as to allow him to keep her in her own home, though actually labouring under her fearful malady.

"Dear Miss Fryer,—Your letter found me just returned from keeping my birthday (pretty innocent!) at Dover Street. I see them pretty often. I have since had letters of business to write, or should have replied earlier. In one word, be less uneasy about me; I bear my privations very well; I am not in the depths of desolation as heretofore. Your admonitions are not lost upon me. Your kindness has sunk into my heart. Have faith in me! It is no new thing for me to be left to my sister. When she is not violent, her rambling chat is better to me than the sense and sanity of this world. Her heart is obscured, not buried; it breaks out occasionally; and one can discern a strong mind struggling with the billows that have gone over it. I could be nowhere happier than under the same roof with her. Her memory is unnaturally strong; and from ages past, if we may so call the earliest records of our poor life, she fetches thousands of names and things that never would have dawned upon me again, and thousands from the ten years she lived before me. What took place from early girlhood to her coming of age principally, live again (every important thing and every trifle) in her brain, with the vividness of real presence. For twelve hours incessantly she will pour out, without intermission, all her past life, forgetting nothing, pouring out name after name to the Waldens, as a dream; sense and nonsense, truths and errors huddled together; a medley between inspiration and possession."

One of the least pretentious and high-flown passages in Sergeant Talsford's portion of these volumes occurs in his reflections on the heroic strength of character with which Lamb thus endured his affliction, with unswerving constancy, from youth to grey hairs. The passage is somewhat long, but it will bear quotation, and is substantially sound and true.

"The constant impendency of this giant sorrow saddened

to 'the Lambs' even their holidays; as the journey which they both regarded as the relief and charm of the year was frequently followed by a seizure; and, when they ventured to take it, a strait-waistcoat, carefully packed by Miss Lamb herself, was their constant companion. Sad experience, at last, induced the abandonment of the annual excursion, and Lamb was contented with walks in and near London, during the interval of labour. Miss Lamb experienced and full well understood premonitory symptoms of the attack in restlessness, low fever, and the inability to sleep; and, as gently as possible, prepared her brother for the duty he must soon perform; and thus, unless he could stave off the terrible separation till Sunday, obliged him to ask leave of absence from the office as if for a day's pleasure—a bitter mockery! On one occasion, Mr. Charles Lloyd met them, slowly pacing together a little footpath in Hoxton fields, both weeping bitterly, and found, on joining them, that they were taking their solemn way to the accustomed asylum!

"Will any one, acquainted with these secret passages of Lamb's history, wonder that with a strong physical inclination for the stimulus and support of strong drinks—which man is framed moderately to rejoice in—he should snatch some wild pleasure 'between the acts' (as he called them) 'of his distressful drama,' and that still more during the loneliness of the solitude created by his sister's absences, he should obtain the solace of an hour's feverish dream? That, notwithstanding that frailty he performed the duties of his hard lot with exemplary steadiness and discretion is indeed wonderful; especially when it is recollected that he had himself been visited, when in the dawn of manhood, with his sister's malady, the seeds of which were doubtless in his frame. While that natural predisposition may explain some occasional flightiness of expression on serious matters, fruit of some wayward fancy which flitted through his brain, without disturbing his constant reason or reaching his heart, and some little extravagances of fitful mirth, how does it heighten the moral courage by which the disease was controlled and the severest duties performed! Never surely was there a more striking example of the power of a virtuous, rather say, of a pious wish to conquer the fiery suggestions of latent insanity than that presented by Lamb's history. Nervous, tremulous, as he seemed, so slight of frame that he looked only fit for the most placid fortune, when the dismal emergencies which chequered his life arose, he acted with as much promptitude and vigour as if he had never penned a stanza nor taken a glass too much, or was strung with herculean sinews. None of those temptations, in which misery is the most potent, to hazard a lavish expenditure for an enjoyment to be secured against fate and fortune, ever tempted him to exceed his income, when scanty, by a shilling. He had always a reserve for poor Mary's periods of seclusion, and something in hand besides for a friend in need; and on his retirement from the India House, he had amassed, by annual savings, a sufficient sum (invested, after the prudent and classical taste of Lord Stowell, in 'the elegant simplicity of the three per cents') to secure comfort to Miss Lamb when his pension should cease with him, even if the India Company, his great employers, had not acted nobly by the memory of their inspired clerk as they did, and gave her the annuity to which a wife would have been entitled, but of which he could not feel assured. Living among literary men, some less distinguished and less discreet than those whom we have mentioned, he was constantly importuned to relieve distresses which an improvident speculation in literature produces, and which the recklessness attendant on the empty vanity of self-exaggerated talent renders desperate and merciless; and to the importunities of such hopeless petitioners he gave too largely: though he used sometimes to express a painful sense that he was diminishing his own store without conferring any real benefit. 'Heaven,' he used to say, 'does not owe me sixpence for all I have given, or lent (as they call it), to such importunity; I only gave it because I could not bear to refuse it; and I have done good by my weakness.' On the other hand, he used to seek out occasions of devoting a part of his surplus to those of his friends whom he believed it would really serve, and almost forced loans, or gifts in the disguise of loans, upon them. If he thought one, in such a position, would be the happier for 50*l.* or 100*l.*, he would carefully procure a note for the sum; and, perhaps, for days before he might meet the object of his friendly purpose, keep the note in his waistcoat-pocket, burning in it to be produced, and, when the occasion arrived—'in the sweet of the night'—he would crumple it up in his hand, and stammer out his difficulty of disposing of a little money: 'I don't know what to do with it; pray take it: pray use it, you will do me a kindness if you will,' he would say, and it was hard to disoblige him! Let any one who has been induced to regard Lamb as a poor, slight, excitable, and excited being, consider that such acts as these were not infrequent, that he exercised hospitality of a substantial kind, without stint, all his life, that he spared no expense for the comfort of his sister, there only lavish, and that he died leaving sufficient to accom-



plish all his wishes for survivors—and think what the sturdy quality of his goodness must have been amidst all the heart-aches and headaches of his life;—and ask the virtue which has been supported by strong nerves, whether it has often produced any good to match it?"

Far worse are our author's apologies for the utter Godlessness which took possession of the poor poet's mind, when the first fervour of his youth, and the impression of his early calamities, were worn away. We never before met with an argument to prove the innocence of practical infidelity, grounded upon the miseries of the sceptical mind itself. Our author would have us believe, that Lamb was an unbeliever *because* his life was full of sorrow; that had he been married and happy he would have been a pious man, but that being miserable and forlorn, *therefore* he clung to his few enjoyments with a tenacity which prevented him from ever looking forward to the realities of another state of being. Sad and melancholy indeed is the picture of his advancing years. Kind, amiable, affectionate, and self-sacrificing, even with a brain at times half-shattered with endurance, he was all that nature could make a man in gentleness and domestic duties towards his friend and sister. The unhappy want of self-command, which permitted to indulge almost habitually in excess in drinking, never extended itself to pecuniary affairs, or to his conduct to her to whom he was both father and brother. But this is all. The bright, poetic spirit cleaved to the earth as to its own eternal habitation; it saw *nothing* beyond the veil; it departed without a thought for its coming destiny. Truly the records of genius are oftentimes but records of sorrow and delusion.

Mr. Talfourd concludes his work by a long, rambling, puffing notice of several of Lamb's associates and correspondents, who are now gone from the world. We could excuse the foolish *couleur de rose* in which his kind pen delights to paint them, were not the whole introduced in the most glaring spirit of manufacture, and had he contrived to tell the world any thing it did not know before. Sergeant Talfourd's notices of Godwin, Thelwall, Hazlitt, Barnes, Haydon, and Coleridge, are indeed unmitigated rubbish. His last chapter, which fills up nearly half a volume, contains scarcely a page worth the printing, except the brief sketch of Mary Lamb herself.

"Hazlitt used to say," he writes, "that he never met with a woman who could reason, and had met with only one thoroughly reasonable, the sole exception being Mary Lamb. She did not wish, however, to be made an exception, to a general disparagement of her sex; for in all her thoughts and feelings she was most womanly;—keeping under even undue subordination to her notion of a woman's province, intellect of rare excellence, which flashed out when the restraints of gentle habit and humble manner were withdrawn by the terrible force of disease. Though her conversation in sanity was never marked by smartness or repartee, seldom rising beyond that of a sensible quiet gentlewoman appreciating and enjoying the talents of her friends, it was otherwise in her madness. Lamb, in his letter to a female friend, announcing his determination to be entirely with her, speaks of her pouring out memories of all the events and persons of her younger days; but he does not mention, what I am able from repeated experiences to add, that her ramblings often sparkled with brilliant description and shattered beauty. She would fancy herself in the days of Queen Anne or George the First; and describe the brocaded dames and courtly manners, as though she had been bred among them, in the best style of the old comedy. It was all broken and disjointed, so that the hearer could remember little of her discourse; but the fragments were like the jewelled speeches of Congreve, only shaken from their setting. There was sometimes even a vein of crazy logic running through them, associating things essentially most dissimilar, but connecting them by a verbal association in strange order. As a mere physical instance of deranged intellect, her condition was, I believe, extraordinary; it was as if the finest elements of mind had been shaken into fantastic combinations like those of a kaleidoscope; but not for the purpose of exhibiting a curious phenomenon of mental aberration are the aspects of her insanity unveiled, but to illustrate the moral force of gentleness by which the faculties that thus sparkled when restraining wisdom was withdrawn, were subjected to its sway in her periods of reason."

On the whole, we should say, that the learned author has by no means added to his literary reputa-

tion by these two elegantly got-up volumes, and that he would have fully satisfied the public if he had thrown at least one half of his lucubrations and materials into the fire.

*An Inquiry into the Philosophy and Religion of Shakspeare.* By W. J. Birch, M. A., author of the "Real and the Ideal." London, Mitchell.

WE cannot say much in favour of this book. The title certainly disappointed us, for we had imagined "an inquiry into the religion and philosophy of Shakspeare" must be one of very deep interest, involving considerations of the greatest possible moment to humanity; we had thought that new readings, perhaps, and emendations, the result of a careful study on the part of the author, might have brought to light fresh beauties, or made apparent a depth and beauty in particular passages which might hitherto have been overlooked. For, accustomed as we are to regard Shakspeare as the great master of the human heart, it is impossible to consider what is involved in these two words, religion and philosophy, without perceiving, by a certain moral intuition, that in his works are comprehended much more than a passing reference to the great first principles of human existence, and to the hidden motives by which men are actuated in their multiform relations one with another. It is true we can scarcely say of Shakspeare that, as a poet, he was eminently Christian; the age in which he lived would have been alone sufficient to preclude him (compelled as he was to suit the taste of the times) from rising to the highest degree of excellence in the highest department of dramatic art; but, though it would have been impossible, under such circumstances, to have infused into his works that religious sublimity which is characteristic of the Spanish dramatist Calderon, it is preposterous to conclude, with the author before us, that he who, with such masterly power, could depict all the gentle charities of life, and, more than that, the inmost workings of the finest and most exalted minds, was himself utterly destitute of the love of God—a scoffer and an atheist.

Shakspeare does not, in his characters, intend to represent types of excellence, but to paint men as they are,—every-day characters, such as we constantly meet with. In opposition to Sophocles and others of the ancients, who sought to realise the ideal life, Shakspeare endeavoured to idealise the real; he sets before us suffering humanity with a truth that is often painful, and paints with a vivid distinctness the thoughts and aspirations of its fallen nature; but he rarely inverts the order of truth and propriety, seeking sympathy for vice under the garb of virtue, and endeavouring to gloss over and defend those sinful and evil practices which, in drawing a true picture of life, he is compelled sometimes prominently to display. This author, however, having previously determined in his own mind that Shakspeare is to be studied in the same spirit as we read Ovid or Lucretius; that religion is so entirely banished from his pages, that a virtuous heathen could not, without preparation, safely look into them; proceeds, in the next place, to justify the extravagance of such a proposition, by bringing forward in support of it unconnected passages, and desultory transpositions of particular parts, which would, if viewed in their proper connexion, leave upon the mind impressions the very opposite to those which they are thus, in a manner, strained and forced to convey. For instance, what can be an example of greater perversion of an author's meaning, than to bring forth as strong presumptive proof of his scepticism, Hamlet's answer to his friends, who wished to prevent him following the ghost?

"I do not set my life at a pin's fee;  
And, for my soul, what can it do to that,  
Being a thing immortal as itself?"

Such reasoning would seem almost too absurd to refute; but it has not been too absurd for one man to write and another to print and send forth to the world, and may, for aught we know, if permitted to pass without notice, find, besides, listeners and defenders. Hamlet, perhaps, being one of the plays most familiarly known, we take from the remarks upon it another specimen of criticism:

"We are not certain that Shakspeare did not intend to satirise —by his ghost underground, by the employment he gives it, by the terms he applies to it, as well as by the derision of it,—the idea of any supernatural, spiritual, and unseen power interposing in men's affairs. \* \* \* Here was a ghost come to impose an oath, a religious bond, sworn upon a sword. He came to make a farce of swearing, though told to swear not at all. \* \* \* Having commanded the attention of Hamlet, the ghost, instead of commencing the business which brought him upon earth, tells him it is almost time to go, and enters upon a point of the Roman Catholic Religion—purgatory—which must have been odious at that time in England, and which Shakspeare takes care to make ridiculous, particularly in the answer of Hamlet. We think it must have been irresistible on the stage; still more the reply of his father, telling him he does not want his pity, but wants him to be serious, if he can. The observation was rather tart; but Hamlet, professing his filial duty, is answered in a manner which, to persons of susceptible feelings, amounts to a rebuke before it is needed. It is a sort of rap over the knuckles, as given by the village schoolmaster before the boy begins to say his lesson. Certainly the father was not far wrong in the suspicion that Hamlet would not feel himself bound to revenge his murder. Hamlet inquires impatiently 'what he is to revenge?' Then, at least, one would think the ghost would tell his own tale; but he immediately returns to the ridiculous account of himself in purgatory, and portrays the harrowing effects of the terrible stories he *could* tell of the infernal regions. All this must evidently have been intended for satire on Romanism, ghostly pretensions, or the descriptions of Virgil or Dante."

Here is an amalgamation and extraordinary jumble of contradictions! In what way was the ghost bound "to swear not at all," any more than every human being is so bound? Again, to forbid the use of the sword, particularly in so holy a cause as that of a son avenging his father's murder, and of the rightful and virtuous heir of a throne wishing to free himself and his people from a usurper and a villain, would be to proclaim free scope to all the evil passions of humanity, and leave ourselves, at the same time, without any other than supernatural means of defence. But it is useless to go further. The comic interludes occasionally introduced in this ghost-scene, and in others of a similarly solemn nature, will certainly bear no defence; they are blemishes which, as spots upon the sun, we would rather see removed; but they pleased the audiences for whom they were composed, and, considering the circumstances under which the poet wrote, the age in which he wrote must share the blame. With regard to the deliberate ridicule of sacred subjects with which he is charged by our author, let us note the address of the ghost to Hamlet:

"I am thy father's spirit;  
Doom'd for a certain term to walk the night;  
And, for the day, confined to fast in fires,  
Till the foul crimes, done in my days of nature,  
Are burnt and purged away. But that I am forbid  
To tell the secrets of my prison-house,  
I could a tale unfold, whose lightest word  
Would harrow up thy soul; freeze thy young blood;  
Make thy two eyes, like stars, start from their spheres;  
Take thy knotted and combined locks to part,  
And each particular hair to stand on end,  
Like quills upon the fretful porcupine;  
But this eternal blazon must not be  
To ears of flesh and blood:—List, list, O list,—  
If thou didst ever thy dear father love—  
Ham. O Heaven!

\* \* \* \* \*  
Thus was I, sleeping, by a brother's hand,  
Of life, of crown, of queen, at once despatch'd;  
Cut off even in the blossoms of my sin,  
Unhousel'd, disappointed, unanest'd;  
No reckoning made, but sent to my account  
With all my imperfections on my head."

Surely such a passage, far from being either "profane" or "ridiculous," should rather be characterised as a sublime appeal to filial piety, the strength and beauty of which is greatly heightened by a description of the sufferings of the narrator, from which he was enjoying but a momentary respite, and of which, he is desirous of making known, his violent and sudden death, deprived of the holy aids of religion, was the occasion.

A similar example of apparently wilful misconstruction occurs in the notes upon Hamlet's dying speech to his friend Horatio.

"Horatio, what a wounded name,  
Things standing thus unknown, shall live behind me!  
If thou didst ever hold me in thy heart,

*Absent thee from felicity awhile,  
And in this harsh world draw thy breath in pain,  
To tell my story."*

Here the line,

"Absent thee from felicity awhile,"

might naturally be understood to refer to the glories of a future state, and to imply at the same time a request, that it might not be deemed too great a sacrifice in the cause of friendship, willingly to remain in the world for a time, and shield from calumny the memory of one who in this life had been deeply loved and valued. We find in this book, however, quite a novel interpretation, one that we think we may venture to assert has never occurred to any one before. We are told that Horatio is by no means looking forward to the joys of heaven; that Hamlet has no wish that he should do so, but merely requests that he will for a short space absent himself from the *felicity of utter annihilation*, from the enjoyment and satisfaction which is not to be looked upon as derived through the medium of death, but of which death itself is the fruition and glory. Previous to this, by a similar extraordinary transposition of thought, a like exposition is offered of the often-quoted soliloquy,—

"Oh, that this too, too solid flesh would melt,  
Thaw, and resolve itself into a dew!" &c.

The following comments upon it we give *verbatim*, in case, as is not unlikely, we might otherwise be accused of wilful exaggeration:

"What are the opening lines but a wish for annihilation of existence and identity, which, accompanied by the succeeding remarks, give a poetical statement, as it were, of creation and destruction?"

"The same as his more famous discourse on suicide, 'To be or not to be,' this speech divides itself into two parts—he wishes for death and the common nature of the rest of the world. Either, exclaims he, there was this material end to existence, or there was no religion forbidding suicide. It is remarkable that the divine command against suicide which is put into the mouth of Hamlet, is not to be found in the Scriptures. It is a bit of school divinity or received opinion, which, Archbishop Whately says, not being warranted by the authority it assumes, ought not to be used in argument.

"We cannot consider his appeal to God, which blames God's world, very reverential. Though not so palpable, it is of the same nature as those frequent appeals to Heaven which Shakspeare's characters make when not pleased with the ways of Providence.

"Shakspeare puts into the mouth of the prince a simile used by Jesus Christ. The employment of it by the poet would go to the contradiction of a maker of the world, who, in the parable, is stated both to sow the seed and watch over the garden. Hamlet is made to say, that all things had solely possess the world, but the parable describes the world as being only more bad than good; and, consequently, implies the reason of a future state of rewards and punishments."

May we not rather say that these thoughts, and doubts, and mental suggestions, owe their origin to an insatiable craving after the indefinite; that the first two lines, instead of being an argument in favour of materialism, shew a desire and earnest longing for an immaterial state of existence, a wish to be free from the impediments of the flesh, the hindrances which a fervent spirit must always meet with in its aspirations after the immortal? The mind of Hamlet has been beautifully compared by Goethe to a delicate flower-vase in which an oak-tree has been planted; distracted and almost overwhelmed by one continually present and ever-haunting thought, he employs the subtle deception of feigning the madness from which, by a hair's breadth, he was scarcely removed. A greatly disproportionate mental exertion produced a weariness of life, and the just balance of his faculties was nearly overthrown.

It is another singular rule practically laid down by Mr. Birch, to consider Shakspeare as personally amenable for all the faults of all the characters that are to be found in his works. According to this plan, it would scarcely be possible to conceive greater monsters than Dante and Milton, and we may add Michael Angelo and every Christian painter, for these latter have portrayed the most horrible impersonations upon the very walls of the churches they adorned, and have produced the most vivid representations of every evil passion.

Very many of Shakspeare's characters are histori-



cal, but this circumstance, it seems, we are to consider a matter of very little consequence; they had no business to be such as they were, and Shakspeare ought to have compelled them to conform to a particular standard of his own invention. This principle, which is, however, gravely asserted in various parts of the volume, is an equally novel and curious one. As a proof that it is really acted upon by the author, we may adduce the following remarks regarding the speech of Cleopatra, when she was contemplating suicide, commencing—

"No more but in a woman, and commanded  
By such poor passion as the maid that milks,  
And does the meanest chares!"

"The above elaborate defence of suicide is put into the mouth of Cleopatra. The audience are asked, as it were, to excuse a deed which might be repugnant to their principles, but which she gives argument to opinion in favour of, not without philosophical reflection on her equality with all mankind, even in the strength of her passions, and not without some impiety towards Heaven. Whatever she was above a woman in possessing Antony, she is now no more—her life, her religion, her hope, her faith, are taken away in him. This produces the reflection that she was not only superior to every thing on earth, but every thing offered to man, here and hereafter, on the part of Heaven. The general conclusion is, 'All's but naught'—the nothing of Macbeth—and the consequence that, without hope, patience is sottish, and impatience is becoming those who are deprived of their reason; they have cause to stay in this world who have lost all hope, and whose patience can only result from stupidity, bereft of their senses in another way. This heathen woman has none of the fears of after death—death must come, we have to face it and its terrors, whether we meet it or it meets us. In the spirit of poetry, Cleopatra represents it, not as a sin, but making the person, or god, whose office it is to give death, proud in being deprived of it by a woman after so noble a fashion. The want of which resolution was the characteristic of Hamlet, and turned him from his, but not Cleopatra from her enterprise. The same praise is accorded to suicide in Dercetas's account to Cæsar of Antony's death. Cæsar is made to think that evidence of pity would meet with the rebuke of the gods, as if vengeance only, and not mercy, was their attribute. Agrippa says nature compels us, though he thinks it extraordinary, as we are the authors of what we lament. Agrippa, too, pays Antony the compliment we mentioned before, almost equal to the praise of Brutus."

With no predetermined intention to find fault, with a desire rather to agree as far as possible with any author professing to make the defence of religion his principal object, we would ask, What had Cleopatra to do with Christianity? Religion, such as we exclusively understand it in the present day, has most determinately "fixed its canon against self-slaughter;" it is now regarded in the light of a most fearful crime; but even among the best and wisest of the heathen it was not so: it was looked upon as a sublime act of virtue, as consummating the most acceptable sacrifice that could possibly be offered to the Divinity.

Could it be conceded that a profound knowledge of man and of his nature was the only, or even the principal, end of dramatic representation, Shakspeare would be at once pronounced to be beyond compare the greatest dramatist that ever existed; but there is also beyond this a higher aim to which it ought to respond; and had the author before us confined himself to stating that Shakspeare in this must be content to take a lower place than others, we should have been content to agree with him. This higher aim is, as Milton expresses it, "the justification of the ways of God to man," and has much more to do with the personal religion of the author than the sentiments and expressions that are put into the mouth of each particular character can possibly have; for to be a great poet in this sense, it is necessary to be so entirely imbued with the true spirit of religion, that the expression of it in various forms is felt to be a necessity, a principle of the internal life.

It has been argued that Shakspeare was a Catholic; had he been, we may believe that, great as he was in every other requisite of a poet, he would also have been unsurpassed in this the greatest excellence of any. He would not, as we often find now to be the case, have placed before us the enigma of life, without pointing out any means of solving it; he would have made, as Calderon has done, a spiritual purification the result of external sorrows, and have chosen to portray no other

dramatic conclusions than that most perfect one, from which, phoenix-like, arises a new life out of death and suffering.

We do not think it worth while to follow the author through his notes on various plays: a similar spirit pervades the whole; and we can only regret that so much ingenuity and thought as Mr. Birch has displayed should have been thrown away on the maintenance of exaggeration and paradox.

*Heroic Women of the French Revolution.* By M. de Lamar-tine. London, Clarke.

A TRANSLATION, at a low price, of Lamartine's brilliant sketches of Marie Antoinette, Madame Roland, Charlotte Corday, the Princess de Lamballe, Madame de St. Amaranthe, and the Duplay family.

### Ecclesiastical Register.

**THE NEW ARCHBISHOP OF PARIS.**—Monsignor Sibour arrived at Pont-Saint-Esprit, in the bosom of his family, on the 8th inst., having stopped a day with his friend the Bishop of Viviers. He was welcomed at Pont-Saint-Esprit by a large portion of the population with the greatest joy and enthusiasm. While waiting for the Bulls, which will be promptly expedited, he goes to Digne to regulate the affairs of his late diocese. Thence he will retire to the Grande Chartreuse, to prepare, in retreat and recollection, for the difficult mission entrusted to him. He will thus be ready to repair to Paris as soon as canonical institution shall have been given to a nomination with which the Holy See has already officially expressed its complete satisfaction.

**PROTESTANTISM IN FRANCE.**—The Protestant Churches of France are to meet in general assembly on the 9th of next month. They have had no national or general synod since 1666. Questions of pressing importance are to be decided by this assembly; amongst others, that of an entire re-organisation. It will be composed of ninety-four members, lay and clerical—ninety-three for France and one for Algeria—a member for each consistory. Their election was based on universal and direct suffrage, but of two degrees. Each Church chose an electoral college, composed of its pastors and an equal number of laymen; and this college nominated the delegate to the general assembly. A fusion of the French Lutheran and Calvinistic Churches is looked for as the result. The *Univers* rejoices in the National Synod of the Protestants. "It proves that the Republican Government, faithful to the principles of liberty it proclaimed, has no thought of returning to the despotic traditions of extinct governments; that it desires to leave all their liberty of action to different religions; and that consequently our Bishops will hold councils when it suits them. As to the fusion of the Calvinist and Lutheran Churches, we hope it with all our hearts: two religions thus poured into one and another give up even the pretence of possessing an immovable and sacred doctrine—that is to say, of possessing the truth, of being the true religion."

**THE CHURCH IN THE VALAIS.**—Monsignor Luquet is not to return to the Valais, the negotiation he had commenced with that Government having been confided to the Bishop of Bethlehem, Abbot of St. Maurice, who has recently arrived from Rome. It is said that the new envoy proposes, in the name of the Holy See, not to unite the property of the clergy to the domain of the State, but only that of the Abbey of St. Maurice. There will be only one Bishop for the Valais in future, to reside six months at Sion, and six months at the abbey of St. Maurice.

**THE COLLEGE AT POSEN.**—The *Ami de la Religion* says, that the Prussian Government is not yet sufficiently convinced of the necessity of consulting the religious feeling of its Polish subjects. There exists at Posen a Catholic college of Polish foundation, reserved solely for youth of that nation, dedicated to St. Mary. At the beginning of the troubles that disturbed the city of Posen, the governor of the province closed this institution, on the pretence that some of the pupils, who might easily have been sent away, had taken part in them. Since that time, the Archbishop, the clergy, and all the Catholic people of note in the city have never ceased to demand its re-opening, but ineffectually. The intention of the Government in this refusal is manifest: it wishes to drive Polish parents to send their children to the mixed or even Protestant schools of the State; and when this point is gained, the purpose is to declare St. Mary's institution superfluous, and suppress it, transferring its revenues to the Government schools. It is high time that the Prussian Government, in its present critical circumstances, should perceive the necessity of respecting not only the national feeling of Poland, but her hereditary attachment to the Catholic faith.

## Journal of the Week.

August 18.

## HOME AND COLONIAL.

**Parliamentary.**—In the House of Lords on Thursday the Fisheries (Ireland) Bill was read a second time, on the motion of the Marquis of Clanricarde; who said, that the proposition to carry on the salmon-fisheries by means of a voluntary assessment had entirely failed, and it had therefore become necessary for the Government to interfere, for the purpose of introducing a system which would work more efficiently.

In the House of Commons, Mr. Maher asked whether the Government had received any information of the outrages committed by General Macdonald and the military on the persons and property of the people of the county of Tipperary? Also, whether they had heard of General Macdonald's having placed a pistol at the head of Mr. John Cahill, her Majesty's Crown Solicitor for the county of Tipperary, threatening instant destruction to the life of that gentleman if he did not instantly withdraw from the door of the hotel at Thurles, where he was smoking a cigar? Whether they had heard of the imprisonment of Mr. Bridge, a banker of Thurles, for giving (as was alleged) a rebellious look at General Macdonald, and the imprisonment of other persons for like reasons? He also begged to ask whether the powers granted to the military in Ireland went to the same extent as if martial law had been proclaimed in that country? and whether, in the event of the parties aggrieved by such proceedings on the part of General Macdonald and the military under his command seeking redress by legal proceedings, the Government intended to bar their legal right by passing a bill of indemnity?

Sir George Grey had received no information as to any one of these matters. General Macdonald had written to the Military Secretary at Dublin, referring to some charges that he had heard were being collected against him, in the following terms: "All that I can gather of these accusations is, that I am said to have put a pistol to the head of a railway-engine driver and pushed some lawyer in the street. The latter may be true, in so far that I may have been jostled unwillingly against such a person in the crowd which was then collecting. But as to the pistol, I have none, nor have I handled any, and it is evident that in this, and very likely in the other case, I have been mistaken for another." Captain Mackenzie, whom General Macdonald had sent to the railway-station to prevent any engine starting until after Smith O'Brien was gone along with his guard, had presented a pistol at an engine-driver who had refused to stop an engine on the point of moving off. The General wrote: "The conduct of the officer in this emergency I cannot too highly commend. Had he permitted the engine to start, and the news of the arrest to spread along the line, many lives would have been lost, and I should have been required to march with all my troops to Dublin as an escort, meeting obstruction at every point. The proof of this may be found in the fact that forty men had been told off to break up the railway, but we were too quick for them, and the prisoner was far on towards Dublin before the certainty of his arrest was known three miles hence."

Mr. Maher then complained that a camp had been formed on his lawn, within twenty or thirty yards of his house. The honourable member did not speak, however, from ocular knowledge, and the statement had been denied by Colonel Taylor, who had reported that the camp was "not in the front of the house, but on the east side, hidden by a belt of trees, the enclosure being about fifty acres, and the land not apparently very good, it being covered with thistles and other weeds." Mr. Maher concluded by moving for copies of the correspondence on the subject, complaining that the military had taken possession of his stables, and refused to give them up.

Lord Palmerston then in a brief speech moved the second reading of the bill for establishing diplomatic relations with the Court of Rome.

Mr. Anstey said, there were two Courts of Rome, the temporal and the spiritual,—with which did the noble lord propose to maintain diplomatic relations? The bill enabled her Majesty "to hold diplomatic intercourse with the Sovereign of the Roman States;" but it was scarcely consistent with courtesy to withhold from the chief Bishop of the Catholic world the title which was usually accorded to him, and which had even been sanctioned by the University of Oxford, since he had heard with his own ears the Chevalier Bunsen complimented in the theatre on the ability which he had displayed in his mission "*ad summum Pontificem, qui discordias componeret.*" He affirmed there was nothing in the statute-book to prevent her Majesty sending an ambassador to the court of Rome on matters of a temporal nature. The object of the Government was clear. They wanted to obtain not only the monarchical, but the papal authority, to govern or misgovern Ireland. But let the House observe the difficulty in which this act would place the Pope himself. At present he was not restrained by

any concordat in the administration of the affairs of his Church, but by this bill all that was onerous in every concordat would be imposed on the Pope, if he elected to receive a representative of the British Crown in the way which was proposed. There were laws now in force in this country which imposed on members of the religious orders of the Church of Rome the penalty of outlawry; and yet the Pope, as the head of the Catholic Church, was bound to promote and encourage these religious orders by every means in his power. If we protested against any communication with these bodies by the Pope, we should have a quarrel with his Holiness every day of the year. Mr. Anstey concluded by moving that the bill be read a second time that day six months, which was seconded by Mr. Urquhart.

Sir Robert Inglis said this measure was nothing less than the beginning of a reconciliation with the Church of Rome. Intercourse with the see of Rome had been considered illegal for three hundred years; and the authority of Pope Gregory XVI. was to the same effect, who had said that it was for this country to begin the negotiation. It had been stated in certain Catholic newspapers that Bulls were in this country at the present moment, introduced without the Queen's sanction, dividing the Queen's dominions into archbishoprics and bishoprics, and appointing to those divisions persons not nominated, recognised, or acknowledged by the Queen. He trusted that such was not the case, for no other Protestant prince in Europe would have permitted such a state of things for one moment. In March last there was an aggregate meeting of the Catholics of London, and they presented an address to the Pope denouncing this bill; so that the measure neither satisfied Protestants nor Catholics.

Mr. Moore replied, that as long as diplomatic relations were conducted by consuls, the honourable baronet was perfectly satisfied; that was to say, as long as they were conducted in a surreptitious, clandestine, un-English, and unworthy way; but the hon. baronet's religious scruples were aroused when the same thing was proposed to be done in an open and honourable manner. This was exactly the whole gist of the question; and it was because he preferred the open manner to the clandestine manner—the English mode to the Italian mode—straightforward dealing to underhand dealing, that he was prepared to give his entire assent to the proposal of the noble lord.

Lord John Russell said that the hon. gentleman who had spoken last had completely answered the speech of the hon. member for the University of Oxford. There was sufficient ambiguity in the wording of the law to make it fitting that no diplomatic relations should be formally established between this country and Rome by any credentials authorised by the Queen, unless with the consent of Parliament. For his own part he was not disposed to think that it would be for the advantage of this country, or that it would be agreeable to the Catholics, that we should have an agreement with the Pope by which their religious arrangements should be regulated. But, although you might prevent any spiritual authority from being exercised by the Pope by law, yet there was no provision—no law—that could be framed that would deprive the Pope of that influence which is merely exercised over the mind, or that would preclude him from giving advice to those who chose to attend to such advice. He hoped the House would sanction a bill of this kind, that united the law with the fact, for Parliament must be aware that we had relations with the Court of Rome.

The bill was further advocated by Mr. H. Drummond, Mr. M. J. O'Connell, Mr. Gladstone, and the Earl of Arundel; and opposed by Mr. Law, Mr. Napier, Mr. Fagan, Mr. Roundel Palmer, Mr. Newdegate, and Mr. Goulburn. The House divided, and the numbers were, for the second reading, 125; against it, 46.

—An alarming accident occurred on the London and North-Western Railway on Thursday morning, the 17th, by the York mail train running into the Peterborough mail train, at Ashton bank, about five miles north of the Wolverton station. The second guard was much cut about the head and face, and the passengers were severely bruised and hurt. The drivers and stokers of both trains had neither of them been engaged in a similar capacity previous to the Tuesday preceding.

—The Hartnell who has been arrested is a cousin of the man who headed the attack at Abbeyfeale, and is said to be a solicitor of Newcastle. It is now ascertained that young O'Gorman did not take any immediate part in the robbery of mails, though he was in the immediate neighbourhood. It is also known that he was not the person received on board the Garryowen steambot, and that he has not succeeded in making his escape from the country on board the Jessie, as reported. It is believed that a person named O'Donnell was mistaken for him, and that he himself is at present in concealment somewhere near Miltown or Galway Bay.

The trial of Mr. John Martin was brought to a close on



On Wednesday the detective police arrested a gentleman named John Martin Burke, who gave his address "Fort William, Scotland." Mr. Burke was committed to Newgate under the recent act of Parliament. Full commitments, by warrants signed by his Excellency, were lodged at Newgate the same day, on the following persons: Richard F. Ryan, Eugene Martin, James Lawlor, and Timothy Sexton.

**FOREIGN.**

—The *Venice Gazette* of the 7th inst. states, that on that day the Provisional Government, presided over by M. Castelli, had surrendered the administration to the Sardinian commissaries, Messrs. Colli and Cibrario. This ceremony took place with the greatest pomp in the hall of the former library, in presence of the Cardinal Patriarch, and General Pépé, Commander-in-chief of the Venetian forces. The Cross of Savoy and the Lion of St. Mark figured on the national banners.

—The news from Palermo is to the 4th of August. The abolition of the order of the Jesuits had just been decreed by the Sicilian Parliament. Their patrimony is to be confiscated to the State, the foreigners amongst them are to be expelled, and they are no longer to wear the dress of their order. Provision, however, has been made for their support. The fathers are to receive four taris (about 1s. 4d.) per day, and the lay brothers two taris (8d.) per day, so that the treatment in this instance is far more just than that which the body recently experienced at Naples.

**August 19.**

## HOME AND COLONIAL.

The Farmers' Estate Society (Ireland) Bill was read a second time.

Replying to a question from Mr. Ewart on the resumption of transportation to Van Diemen's Land, Sir George Grey said, that the present system of transportation was essentially different from that which formerly existed, and that it was not intended that transportation should be resumed upon a large scale. The strictly penal part of the sentence would now be carried into effect in this country, and the convicts were to be removed to the colonies when they were likely to be really useful, and when they could be placed in a position which would enable them to earn their own subsistence by their labour, while they would be prevented from returning to this country.

Mr. Hawes said, the company had the exclusive right of trading with the natives of the north-west of America; that they had at this moment a very flourishing settlement on Vancouver's Island; that it was not likely to be colonised by private enterprise, not only because of its climate and soil being less attractive than those of other colonies, but because the cost of conveying an emigrant to it would be three or four times the cost of conveyance to other colonies. Moreover, the grant was simply a territorial grant; the Government of the colony would be a perfectly free one; there would be a Go-

Mr. Gladstone in a very long speech attacked the Hudson's Bay Company at all points; disputing their powers, and asserting that, as solely a trading company, they were unfit for the task of colonisation. The settlers of the Company paid for the land 12s. 6d. an acre, the land being let to them on a lease for 1000 years at a peppercorn rent. But upon what conditions—upon pain of forfeiture of their land if they should not submit to all and every the exclusive trading privileges of the Company, to all the rules and regulations they should make, and to such taxation as the Company imposed. He did not hesitate to say, that they surrendered virtually every right and liberty of Englishmen as the condition of holding land under the Company. Mr. Gladstone affirmed that the Company had introduced 900,000 gallons of spirits into their territories in 1845, and that they had been extremely neglectful of their duties with regard to religious instruction. On this point he read an extract from a letter written by Mr. Belcourt Picton, a Catholic missionary, dated the 22d of March, 1848, from the Archbishop's palace at Quebec. In his postscript he said, "About the opposition of the Company to the Christianising of the Indians, I can give, after seventeen years of missions amongst them, a number of characteristic instances of this truth. Intoxicating liquors given in abundance; rewards to those who would not listen to the missionaries' invitations; refusal to build a chapel amongst them; menaces of burning it after its erection, &c.—are all things that I can bear witness to." He understood that this gentleman was a man of respectable character, and he had no reason to suppose that there was any exaggeration in his statements. Mr. Gladstone concluded by regretting that the form in which the motion was made rendered it impossible to come to a vote upon it.

Mr. Hume moved that an humble address be presented to her Majesty, praying that her Majesty will be pleased not to grant a charter to the Hudson's Bay Company until further inquiry has been made into the administration by the Company of the settlement on the Red River, and until the capabilities of Vancouver's Island have been fully ascertained.

On a division the numbers were: for Mr. Hume's motion, 58; against it, 76.

— The numerous bodies of Chartists apprehended in London on Wednesday evening were brought up for examination at Bow Street on Friday. The first batch placed at the bar, in number 11, were apprehended at the Orange Tree public-house, Orange Street, Red Lion Square, and a number of combustible balls, covered with tow saturated with turpentine, were found under the

chairs and benches they had been occupying. At the residence of one of them was found 117 ball-cartridges, bullet-moulds, powder-horns, a bayonet, percussion caps, and a small quantity of powder. In the possession of another was a card of the "London Life Protection Society," entitling him to one musket. Thirteen other prisoners were secured in the tap of the Angel public-house, Webber Street, Blackfriars Road. Swords, daggers, and pike-heads were found on the persons or at the lodgings of the greater part; 75 ball-cartridges were found in the room; one of them had his body encased in what had apparently been part of a coal-skuttle, tightly strapped round him. The police seem to have received their information from one Powell or Johnson (for he has an *alias*), who had been elected a delegate from the Cripple-gate district, and who admitted that he "entered the Chartist Association for the purpose of learning what was the nature of its proceedings, and communicating them to the police." He deposed that on that very (Wednesday) evening "the blow was to be struck." They were to take up four positions, and "fire houses, railway premises, or any thing." Eight other Chartists were apprehended in various parts of Westminster, all of them with ball-cartridges, pistols, pikes, or pike-heads on their persons or at their lodgings. Thirty were remanded for a fortnight and two were discharged.

Arrests have also taken place at Birmingham and Manchester, on charges of sedition. There seems every reason to believe that extensive arrangements had been made for a general outbreak amongst the Chartists and Repealers of the North of England. A policeman was assassinated on Monday night at Ashton, and the police have not yet hit on the murderer, though fifty or sixty persons were within a stone's throw at the time the shot was fired.

—On Thursday, another experiment of "trial by jury" in Ireland was made in the case of Mr. Kevin O'Doherty, of the *Irish Tribune*, who was rearraigned at the sitting of the Court upon nearly the same indictment as that upon which no verdict could be obtained on Friday last. The issue is considered to be extremely doubtful.

—There are advices from Wellington, New Zealand, to the 26th April. From recent information it was feared that Rangihaeata contemplated a fresh aggression. That chief had, it was stated, sent emissaries across the country to Ahuriri for a supply of arms and ammunition, and Te Hapuka, the party to whom he had applied, had confessed the fact. Under these circumstances, the interference of Government would be sought to secure Rangihaeata and make him amenable to his country. The matter was regarded in a serious light, since the natives of the east coast were known to be in possession of the guns and powder which they secured from the wreck of the *Falcon*, a vessel which, when cast away, had on board a considerable quantity of warlike stores. A comparative statement of the Customs revenue for the years ending the 5th of January, 1847 and 1848, had been published. The sum collected during the former period was 18,254*l.*, and during the latter 35,673*l.*, shewing an increase of 16,469*l.* The Auckland increase is stated at 6815*l.*, and the Wellington increase at 9182*l.*

## FOREIGN.

The Committee on Foreign Affairs of the French Assembly was occupied on Thursday in considering a petition presented from the National Guards of Milan, appealing to the sympathies of France, and demanding an intervention. The Committee, after a warm discussion, decided that a report should be made as quickly as possible on this petition. M. Drouyn de Lhuys, who advocated a diplomatic intervention, was elected to prepare the report; by 20 votes, to 12 given to MM. Jules Favre and Joly, who declared themselves in favour of an armed intervention.

—M. Abercromby, the English Minister, and M. De Reiset, the French Envoy, left Turin on the 13th, to announce officially to King Charles Albert and to Marshal Radetzky the mediation of Great Britain and France. Previous to their departure M. Pareto addressed to them a note, in which he disclaimed, in his name and that of the Ministry, all participation in the armistice or convention signed by General Salasco, protesting against it as illegal, and declaring that it should not serve as the basis of the negotiations.

—The Duke of Modena entered that city on the 8th; he has published a proclamation, conceding a general amnesty, except against the chiefs and promoters, whom he allows to leave the State. The proclamation adds that the Duke is engaged in giving those concessions he intended to grant before the commotion.

August 21.

## HOME AND COLONIAL.

The *Times* says: It is rumoured in well-informed quarters that the choice of a tutor during the early period of the Prince of Wales's education has fallen upon one of the Assistant Masters of Eton College, from whose success in engaging the attachment of his pupils, as well as the confidence of their parents,

the best results may be anticipated in the more prominent sphere to which it is proposed to transfer him.

—The London and North-Western Railway Company announced on Saturday, that "the drivers and firemen having left their case in the hands of the chairman—unconditionally,—and having expressed their 'willingness to resume their several duties when and under whatever circumstances their services may be required,' they would be re-employed accordingly." The drivers, however, discovered on Sunday evening, that instead of their old firemen, all the new hands who had been employed during the past week as drivers were placed on the list to act as firemen. A meeting was immediately held, at which they determined not to resume work unless the firemen who had seceded were included in the settlement of the dispute.

—Poor Cuffey, who, at the John Street Convention, was equally seditious and amusing, was charged at Bow Street, on Saturday, with having taken part in a treasonable conspiracy as an attendant at the meetings referred to at the examination on Friday. His appearance, viewed in remembrance of the tone and style of his speeches, is described as perfectly ridiculous. He was scarcely higher than the dock in which he was placed, although there was no lack of impudent assurance in his demeanour before the magistrate. Cuffey was remanded till the 31st.

—Mr. James Martin, who challenged Mr. Waterhouse, the foreman of the jury who convicted his brother, was sentenced by the Chief Baron at the Dublin Commission Court, on Friday, to one month's imprisonment. Mr. Martin had already apologised to Mr. Waterhouse, and the latter interceded for him, or the punishment would have been much heavier.

The jury in Mr. O'Doherty's case were discharged on Saturday night, not being able to agree on their verdict. The Judge delivered his charge on that morning. Mr. Martin has been sentenced to ten years' transportation.

Mr. James Stephens, of Kilkenny, who was wounded at Ballingarry, and was mistaken for Mr. John Dillon, is since dead.

Fourteen prisoners have been removed from Newgate and Kilmainham to Belfast.

—The India mail has brought dates from Calcutta and Bombay to the 1st of July, and Madras to the 9th. The intelligence from Moultan, as regards the operations of the district officers in the field, continues to be of the most satisfactory character. The force under Lieutenant Edwards amounts by these advices to nearly 6000 men, Mahomedans. The forces of the Rajah of Bhawalpoor had already crossed the Gharree river into the insurgent territory, but, not taking proper precautions, in their eagerness for plunder, one of their parties had met a stronger body of the enemy and was cut off. This disaster spread alarm at first, from conflicting rumours, which got into circulation, but happily did not entail any mischief, and subsequent accounts announce the capture of four small towns on the western bank of the river. From further steps which had been taken by our able resident at Lahore, in the despatch of an energetic officer, Lieutenant Lake, to assist with his counsel the Bhawalpoor troops, there was every reason to hope that the force would safely hold its ground, and even at an early day do good service in an advance. The captive governor of Deera, Ghazee Khan, and another man of note on the side of the insurgents, had been executed. The Dewan, on hearing this news, is said to have sent 100 rupees to each of their widows; and, apparently taking a hint of the fate that might await himself, ordered a funeral pile to be prepared for his family, to be used in the event of his fall; evidently not more inclined, by these circumstances, to sell his life cheap.

Sir Lawrence Peel, Chief Justice in Bengal, has suspended Mr. Grant from his office of Master in Equity in the Supreme Court at Calcutta, in consequence of that functionary having been implicated in the transactions of the Union Bank, as one of its directors.

—The West India mail arrived at Southampton on Saturday evening. The Jamaica papers are full of comments hostile to the ministerial sugar-duties. *Cordova's Intelligencer*, the mercantile authority of the island, says, "The proposition of Lord John Russell, which was intended for the relief of the colonies, and which reduces to 5*s.* 6*d.* the present paltry differential duty (misnamed a protective duty) of 6*s.* has inspired the inhabitants of Jamaica with disgust and contempt." No disturbances had taken place amongst the black population in any part of the island. Rumours were in circulation that a movement of the negroes was contemplated on the 1st of August, but they were not generally credited, as they were supposed to be made current to serve party purposes.

## FOREIGN.

The sensation produced in France by the evidence given before the Committee of Inquiry into the June insurrection is immense. There is a feeling of satisfaction at the avowal of M. Proudhon, that the insurrection had been socialist, and not



republican. This declaration simplifies the matter exceedingly. The question of advanced or ultra, or red or pure republicanism is put at rest by it. It is not 'the Republic' in any shape with which the National Guards, and the Mables, and the army, had, to their immortal honour, combated successfully, or with which they may be again called upon to contend; it is with socialism, and socialism means massacre, devastation, and universal pillage. The extent of the influence and ramifications of this miscreant association in Paris is frightful. In Lyons it is even comparatively more formidable. Unhappily it extends to all the great towns. In the peaceful city of Tours the number of socialists is said to be no less than 4500. The body is said to be in correspondence with the English chartists, and that the affiliated are pledged to support each other.

—Mr. Abercromby had not returned to Turin on the 16th, and it appeared that he was delayed by the opportune arrival of M. Bois le Compte at the royal head-quarters. The object of the two ministers' visit was to receive the King's acceptance of the proffered mediation of France and England, that of Austria having been already obtained, and to fix on a convenient place where the conferences are to be held. Placentia was named; but some central town in Switzerland is more likely to be selected. The question of Piedmont is already settled by the armistice, and the situation of Lombardy and Venice would alone engage the attention of the conference.

—Advices from Porto Rico, to the 24th of July, state that the inhabitants of Ponce were on the night of the 18th thrown into a considerable state of alarm by the discovery of a plot existing among the negroes for a grand insurrection. It was discovered by information given by one or two negroes to their master, who, on ascertaining the truth of it, immediately gave notice to the proper authorities. Three of the ringleaders were arrested; and, after trial, two were condemned to be shot, and the other to be sent to the chain-gang for ten years. The rise was to be simultaneous in the different parts of the island, and the day fixed was the last day of the month. They were to burn all the towns, kill all the whites, and make a second St. Domingo of the island. Since the arrest of the ringleaders confidence was entirely restored.

Order was re-established at the Danish islands of St. Thomas and St. Croix.

#### August 22.

##### HOME AND COLONIAL.

**Parliamentary.**—In the House of Lords on Monday, Lord Brougham inquired whether a petition had been presented to her Majesty from certain prelates and clergymen of the Catholic Church of Ireland, praying that mercy may be extended to the misguided and deluded men who had been led away from their duty, and had unhappily committed high treason and rebellion, and who had been induced to levy war, and to recommend the use of oil of vitriol and other destructive articles against the troops and the associates and the police of her Majesty, for the purpose of effecting their misguided objects?

The Marquis of Lansdowne said, he had no official documents which would enable him to answer this question, and knew of no such petition having been presented to her Majesty upon the subject. He had seen the matter mentioned in a newspaper, but he knew nothing more of it.

In the House of Commons, several grants in the Miscellaneous Estimates were voted. A division took place on the vote of 98271. for maintaining the Government of Labuan. Mr. Hume thought it too much to begin, at such a place as this, with such salaries as "Governor and Commander-in-Chief, 2000*l.*;" Lieutenant-Governor and Magistrate, 1375*l.*;" to say nothing of "Master-Attendant and Postmaster, 500*l.*;" Surveyor, 500*l.*" He begged to move that the vote be reduced to 3000*l.* The numbers were, for the vote, 56; against it, 12.

In answer to a question from Mr. Hume, Lord J. Russell said it was intended to accompany the grant of Vancouver's Island to the Hudson's Bay Company with certain conditions, which would make it imperative upon the company to do all in their power to promote colonisation. If the company should accept the grant upon those conditions, his noble friend at the head of the Colonial Department intended to lay all the papers connected with the subject before the Committee of the Privy Council, and it would depend on the recommendation of that committee whether the grant should be concluded or not. It was not the intention of the Government to send out a commission of inquiry to Hudson's Bay, because that would delay the colonisation project for two years, besides being a source of expense. Both he and the Secretary for the Colonies were of opinion that Vancouver's Island was not likely to be colonised for a great many years by any other means than through the instrumentality of the Hudson's Bay Company.

Mr. G. A. Hamilton, on the motion that the House resolve itself into a Committee of Supply, moved "that an humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to direct that such a modification of

the system of national education in Ireland may be made as may remove the conscientious objections which a very large proportion of the clergy and laity of the Established Church entertain to that system as at present carried into operation; or otherwise, that means may be taken to enable those of the clergy and laity of the Established Church who entertain such conscientious objections to extend the blessings of scriptural education in Ireland." The honourable member said they had foregone what they considered a great principle of education in deference to the conscientious objections of Catholics; but in Ireland, however beloved a minister might be by his parishioners, a stigma was thrown upon him by the Government, and he was excluded from their patronage. What the clergy and laity of the Established Church in Ireland required was, either that there should be such a modification of the national system as would permit them to establish schools on the principle they themselves approved of, at which every child should obtain, if desired, scriptural education, or that there should be a separate grant for Church Education in Ireland.

Sir W. Somerville replied that the real question to be discussed was, whether or not the national system of education, which had now been established in Ireland for fifteen years, should be departed from. As he understood the hon. gentleman, what he wanted by scriptural education was, that the Bible should be made a school-book. That he admitted was not the present system; the conscience of no child was coerced; but it permitted every child, at the discretion of its parents, to receive religious instruction at the time appropriated for it. If the present system were to be abandoned, they would have to establish in its place schools for Presbyterians, schools for children belonging to the Established Church, and schools for the children of Catholics.

Mr. Grogan observed, that the right hon. gentleman had evaded giving any answer to the main point of Mr. Hamilton's speech, that the Protestant clergy were refused promotion unless they adhered to the National system.

Lord John Russell made a manly speech in favour of the national system of education. That system had been introduced by Lord Stanley as an experiment in 1832; it had received the support of successive Administrations; it had been continued by Sir R. Peel, who made no alteration in the grants necessary to support it. It had gone on ever since its creation increasing the number of its schools and its scholars, until the first were 4000, and the latter 400,000 in number. The House had therefore a *prima facie* case for resisting any alteration or modification of the system. Mr. Napier had complained not only that the Bible was excluded as a school-book, but that the scripture extracts which had been agreed to in 1832 had also ceased to be enforced. The fact was, that so long as they were used there were constant speeches in that House, motions in the House of Lords, and declamations all through the country, that the Bible was mutilated, and in consequence of that objection the commissioners said that they would no longer enforce the extracts. A charge had been made against the Lord-Lieutenant of Ireland that he was in the habit of giving away the Church-patronage to clergymen who favoured the national system. In answer to that he begged to say, that considering that the greater part of the Church-patronage in Ireland—except the higher benefices—belonged to the Bishops, who were opposed to the system, he really did think it was not too much to expect that the Government, thinking the system of education a good one, wishing to see it flourish, and knowing that many very excellent and enlightened clergymen had no chance of promotion from the opponents of the system—it was not, he said, to be wondered at that the Crown, in the distribution of its patronage, should favour those who supported the national system. While he admitted that it would be quite wrong to make an absolute exclusion of men of learning and piety who could not support the system, he was perfectly free and ready to defend the conduct of the Irish Government in preferring those who supported it.

Mr. G. A. Hamilton explained the circumstances connected with a hospital to which the honourable member for Middlesex had referred. The hospital in question had been established in Dublin nearly ten years ago, and was called the Adelaide Protestant Hospital. It was built by Protestants exclusively, with Protestant money; and the object was not merely to supply medical and surgical relief, but to administer religious consolation to the patients. This latter provision of course practically excluded Roman Catholics; but there was nothing in the rules which excluded them.

Mr. Reynolds was astonished to hear from the honourable and learned gentleman that there was no attempt on the part of Protestants in Ireland to proselytism, for every body was aware that at Trinity College no office of emolument was conferred upon any man who was not a Protestant. While professing to be a national University, it, in a country containing 7,500,000 of Catholics, 500,000 Protestants, and 500,000 Methodists and other Dissenters, declared that none but those who professed the Protestant creed should receive any emo-

lument from it. Its income was 100,000*l.* per annum, and yet from the office of hall-porter to that of senior fellow none were eligible but Protestants believing in the thirty-nine articles. A Catholic might be a sizar without a religious test: but when his four years of study were expired he was told that he must leave the college; for he was not qualified to be a candidate for any collegiate honours without receiving the sacrament according to the ritual of the Church of England. He might be told that Catholics had been professors of languages in the University. But why? Because no Protestant could be found qualified to fill the office.

The national system was also attacked by Captain Jones, Sir W. Verner, Mr. Napier, and Mr. Newdegate, and supported by Mr. Osborne, Mr. S. Crawford, and Mr. Hume. The House dividing, the numbers were: for the motion, 118; for Mr. Hamilton's amendment, 15.

—The *Dublin Freeman* states that a special commission for the trial of the rebel leaders already in custody will be forthwith issued; and that its sittings will probably be held in Nenagh, commencing early in September.

The *Times* correspondent says: "The last experiment of trial by jury in Ireland having proved an utter failure, it would be almost time for the Government to think of providing a substitute more likely to prove successful than the proposed 'Special Commission,' whether it be held in Dublin or Tipperary. I am credibly informed, that in the case of Mr. O'Doherty—one of the clearest for a conviction that was ever sent before a jury—no less than six of the jurors were for wholly acquitting the prisoner; and that the remainder were divided upon the propriety of finding him guilty of sedition merely, only two or three being inclined to convict upon the more serious charge of felony. With such a state of feeling pervading all classes—for, in the present instance, there was but one Roman Catholic among the twelve 'good men and true,'—does the Attorney-General seriously suppose that there is a charm in the name of a 'Special Commission' wherewith to induce juries to come to a unanimous decision any more than if the trials were had before the ordinary tribunals of justice? No doubt the success of the late Special Commission in the south will be pointed to as a triumphant proof of the efficacy of such proceedings; but the causes which led to its institution are widely different from those which now call for its adoption, and this probably the Crown will find to its cost when 'political' criminals, such as the leaders in the late insurrection, become the heroes of a state prosecution. Men will be found courageous enough—and it is no slight praise to admit it—to discharge their duty when the assassin or the Whiteboy is the party arraigned, but they will be slow to convict when the criminal is the object of almost universal sympathy, both from his position in society, and, with many, for the very act which has rendered him amenable to the laws of his country."

—A dreadful hurricane ravaged the eastern coast of Scotland on the night of Friday the 18th. It is said that the lowest estimate of the loss of life and property exceeds that produced by any other hurricane hitherto recorded in the annals of that side of Scotland. It is calculated that along the coast not fewer than 100 lives are lost; and when it is considered that, for the most part, the deceased fishermen have left wives and families, it will be felt that the widowhood and orphanage of the seaport towns have received in one short night an unparalleled augmentation.

#### FOREIGN.

A letter from Copenhagen, of the 16th, says that the Prussian General Bulow, accompanied by Major Wildenbruck, has arrived at Malmö. He has brought full powers from the Central Government at Frankfort for Prussia to sign the armistice, under the mediation of Sweden, without any further ratification; but, as it appears, only with such modifications of the conditions before settled at Malmö, that these would in reality be set at naught.

—The steamer which passes the ports of Italy, and which arrived at Malta on the 5th inst., brought as a passenger no less an individual than the nephew of Pope Pius IX., the Cardinal Ferretti, under the title of Don G. Ferretti, Abbot of the Three Fountains.

August 23.

#### HOME AND COLONIAL.

*Parliamentary.*—In the House of Lords on Tuesday, Lord Denman moved an address to her Majesty, praying for the enforcement of all treaties with foreign powers having for their object the extinction of the African slave-trade, and also for the prosecution of all British subjects directly or indirectly concerned in that traffic. In the course of his speech, the noble lord warmly combated two propositions which had lately gained ground,—firstly, that the slave-trade could not be put down, and that therefore all attempts to extinguish it should be abandoned; and, secondly, that those attempts had

done more harm than good, and only aggravated the horrors of the traffic.

The Marquis of Lansdowne was sorry to be compelled to move the previous question, but he did so assuring the House that the Government were not disposed to relax their efforts for the extirpation of the slave-trade.

After some observations from Lord Brougham in support of Lord Denman's motion, the previous question was carried.

The Parliamentary Electors Bill was read a third time on a division, when the numbers were—contents, 31; non-contents, 28. By this bill, all rates payable previous to the 5th of January are to be paid before a person can be a registered voter.

In the House of Commons, the Sugar Duties Bill was read a third time, and passed.

Lord G. Bentinck proposed to bring up a long clause, of which the object was to give the British refiners in bond similar privileges to those now allowed to the Dutch refiners.

The Chancellor of the Exchequer repeated his former objections to this proposition, and further added that the British refiners were themselves opposed to it. He would, however, give his attention to the subject during the recess, in the hope of being able, in the next session, to propose some measure for the removal of the anomalies in the existing system.

The clause was rejected by a majority of 70 votes over 40.

After Lord George Bentinck had complained of a discrepancy in two sets of returns presented to Parliament relative to the importation of colonial sugar—one being furnished by the Custom-house and the other by the Board of Trade—a discrepancy amounting to 9678 tons.

Mr. Herries rose to bring forward the motion of which he had given notice, on the subject of commercial distress, submitting it in the following terms: "That this House resolve early in the next session of Parliament to take into its serious consideration the reports from the committee of this House, and from the committee of the House of Lords communicated to this House, appointed to inquire into the cause of the recent commercial distress, and how far it has been affected by the law for regulating the issue of bank-notes payable on demand."

A "currency" debate ensued, in which Mr. Drummond, Mr. Newdegate, the Chancellor of the Exchequer, Mr. Spooner, Sir Robert Peel, Mr. Muntz, and Mr. Hume, took part; Mr. Herries closing the discussion by permitting his motion to be negatived without a division.

—The dispute between the North-Western Railway Company and their enginemen has been happily concluded. The men held their last meeting on Tuesday night, when it appeared that the result had been brought about by leaving their case in the hands of Mr. Glyn, M.P., the chairman of the company, "whose proverbial kindness and liberality to all the officers and servants of the company was a sufficient guarantee that he would not act unjustly or illiberally toward them."

—An explosion took place on Saturday night on board the steam-ship the *Earl of Liverpool*, on her voyage from Vemouth to London, by which a stoker and a carpenter were killed. A portion of the larboard machinery had from some cause given way, and coming in contact with the steam-pipe, had divided it, and the unfortunate sufferers, being underneath it at the moment, were exposed to the full force of the rush of steam. The chief engineer and a second stoker were with them at the time, and how they escaped is a matter of astonishment. The *Earl of Liverpool* remained at anchor several hours; and many of the passengers, fearing further injury, went ashore. The captain, however, assured them that no more harm was to be anticipated; and eventually another of the General Steam Navigation Company's steamers, the *Waterwitch*, from Hull, came up and took the *Earl of Liverpool* in tow. She arrived at Deptford on Sunday night.

—It is currently reported that Mr. John Dillon, for whose apprehension a reward of 300*l.* has been so long offered in vain, has effected his escape seaward. An auction of his furniture and other effects has been advertised for several days past. Information had reached the police that he was lurking in a rather obscure part of Dublin, and a house in High Street was pointed out as the place of his retreat. Search was made there, but to no effect. The unhappy man was married but a short time previous to embarking in his mad undertaking, and received a handsome portion with his wife, the daughter of an eminent solicitor, whose intention was neither to spare money nor interest to secure for his son-in-law a seat in the House of Commons.

—The official accounts received by the Government of the extent of the potato-blight are not so disheartening as they are generally represented by writers in the public journals. No doubt a large portion of the crop is destroyed, but a vast breadth has been planted, exceeding by more than one-half the average quantity sown in the two previous years; and it has been ascertained that in several districts there are as yet, and notwithstanding the continuous rains, no symptoms of the pestilence.



—Intelligence from India arrived by the mail of a few hours' later date than that before given. Lieutenant Edwardes succeeded in crossing the Indus and Chenab, and effecting a junction with the forces of the Rajah of Bhawalpoor. On the 18th of June the united forces came into collision with the army of Moolraj. They awaited his attack, and sustained a sanguinary conflict of nine hours' duration. The rebel army was completely defeated, with the loss of more than half their artillery.

## FOREIGN.

It was stated by M. Marrast (now President of the French Assembly), in the course of his examination before the Committee of Inquiry, that it was not possible to imagine all the mischief that had been produced by the clubs and the small newspapers published since the revolution. It appears that those sources of evil will no longer be allowed to exist. The conditions on which alone clubs can be suffered to sit are so stringent that few or none capable of injury to the public tranquillity can be constituted. Towards the press the measures to be enforced will be prompt and vigorous. In pursuance of this latter resolve of Government the Prefect of Police issued a proclamation on Sunday, which renders it indispensable for all newsmen or hawkers of journals to take out fresh licenses. On the same day M. Boyer, principal editor of the *Lampion*, was arrested. Two other editors of the paper had absconded. One of the reasons for proceeding against those persons was the appearance of the *Lampion* on Friday last with a blank column, the printer (who is responsible) having refused to insert a portion of the matter sent him. The police accordingly searched the office of the paper, and found the manuscripts which had been omitted. Immediate orders for the arrest and prosecution of their authors were given. Two numbers of Proudhon's journal (*Le Représentant du Peuple*) have also been seized.

August 24.

## HOME AND COLONIAL.

**Parliamentary.**—In the House of Commons on Wednesday Lord R. Grosvenor reported from the Dublin Election Committee that Messrs. Reynolds and Grogan had been duly returned, stating that they concurred in the report of the Committees of 1835 and 1836, with regard to the irregularities in the assessment of the municipal taxes, which tended to restrict the exercise of the franchise.

Lord J. Russell, at the instance of Sir J. Walsh, explained the cause of the appearance of the British fleet in the Bay of Naples, which was in consequence of the Neapolitan Government having threatened British subjects resident in Naples, in common with its own, with the imposition of a forced loan. On Sir W. Parker's arrival, however, he found that this project had been abandoned, and interference on his part therefore became unnecessary, as between the King of Naples and his own subjects, the Admiral had received no instructions that would lead him to take any hostile measures as against either party.

The House having gone into committee of supply, and the vote of 10,700*l.* for Polish refugees put, Mr. B. Osborne moved its disallowance, on the ground that the time had arrived when it should altogether cease. After some discussion, on an assurance from the Chancellor of the Exchequer that no person should henceforth participate in the grant who was not by age or infirmity prevented from returning to his own country, Mr. Osborne withdrew his amendment, and the vote was agreed to.

On a vote being put involving the grant of 169*5*l.**, the amount of the Regium Donum, Mr. C. Lushington, on behalf of the great bulk of the Dissenters of England and Wales, who considered the gift to their ministers in the light of a degradation, and a total subversion of the voluntary principle, alike offensive to their independent sentiments and religious convictions, moved a reduction in the amount of the vote by that sum. After some discussion the committee divided, when the amendment was negatived by a majority of 32—the numbers, 28 to 60.

On the vote of 1000*l.* for the Female Orphan House, Dublin, Mr. Osborne took an objection that the charity was for Protestant orphans, to the exclusion of Catholics. Sir W. Somerville and Lord John Russell promised that before next year the matter should be fully inquired into.

On the vote for defraying the expense of non-conforming, seceding, and Protestant dissenting ministers in Ireland being put, Mr. S. Crawford moved that it be reduced from 36,837*l.* to 366*l.*, the amount payable for the support of the widows and orphans of ministers of the synod of Ulster. After a discussion the committee divided, when the amendment was negatived by a majority of 32—the numbers 13 to 45.

The vote for civil contingencies originated a debate, Mr. B. Osborne moving that it be reduced by the sum of 401*5*l.**, the amount awarded by the Government to Sir C. Trevelyan and other persons for extra services performed in carrying out the relief measures for Ireland. The committee having divided, the amendment was negatived by a majority of 59—the numbers 14 to 73.

The grants for distressed unions in Ireland, in aid of the rates, until the harvest, and for emigration to the British North American colonies, were agreed to after debates, when, these being the last estimates to be voted, the chairman left the chair, and the house resumed amidst loud cheers, the estimates having all been gone through.

—Mr. Martin Boshill, head-clerk in a merchant's office, was taken into custody at Liverpool on Tuesday, charged with treasonable conspiracy.

True bills having been found by the grand jury, at the Liverpool assizes, against many of the Manchester Chartists, a number were apprehended on Wednesday. The proceedings before the grand jury have taken those implicated completely by surprise.

## Miscellanies.

**LORD HERVEY'S SKETCH OF HIS FATHER, LORD BRISTOL.** (We pray our readers to note the Queen's very maternal remark at the end of it.) "Your Majesty knows I always speak to you with very little disguise both of my family and your own; and since you allow me to be so very sincere upon the subject of the last, I think I owe it to you not to be reserved in the first; and with regard to my father, though I love him very sincerely, I do not believe I am at all partial either to his head or his heart. He has certainly as good natural parts as any man that ever was born. They have been extremely well cultivated by a life spent for many years together not only in good company, but in much reading, made more useful by a very happy memory; this joined to a natural cheerfulness, a natural complaisance, and as good a natural temper as your own (I can say no better of it), makes him very entertaining, very accommodating, and never offensive; and as he has all his senses as perfect, his conception as quick, and his memory as good as ever it was at thirty years old, so—apart from his being my father, and his loving me better than anybody else in the world, which I firmly believe he does—I do assure you I know nobody's company out of this room in which I am better pleased, or half so easy; for whatever I know he knows, and as he is too sensible to expect anybody to be faultless, I talk to him of all my own weaknesses, and passions, and follies, with as much unconcern as I do of other people's: in short, he is safe, affectionate, and sincere, and I live with him just as your daughter Caroline does with you. And as to his politics, I assure your Majesty there are very, very few things on which we do not think just alike; and though I, from desiring to make a general system go on, which upon the whole I approve, am forced to consent to many spokes in that wheel which I had rather were left out; yet he not having the same connexion with the people in power that I have, it is very natural for him to speak of every point as a detached point, and not as a part of a general system, and as I myself should speak of them were I not in the King's service, and consequently not under an obligation to avoid obstructing a general scheme from my particular opinion on particular points. And as to the army, I believe he is no more against the army, from the silly notion of its being dangerous to the liberties of this country, as things now stand, than I am; but he thinks, and so do I, that the expense of the army should, if it could, be reduced; and that the people of England in general are so averse to standing armies, and have had that aversion so strongly and so long inculcated, that, whether reasonably or not, a standing army gives umbrage and gives a handle to the enemies of the Government to increase the disaffection. And here, perhaps, he and I differ in opinion; he may think it safer, these things considered, to reduce the army; but I own to you, from whatever cause the disaffection, or the turbulent, seditious spirit at present in this nation originally sprung, it is now come to such a height, that I should think reducing the army a very dangerous experiment. As to the messages he may have had from the Prince by Lady Bristol, I know nothing particularly; but I believe, Madam, he knows both these people as well as we do; and though two heads, according to the proverb, are always better than one, this case is an exception to that rule, for their two heads, believe me, will never ~~impose~~ impose upon his. He is a wise man and an honest man, and he has always been a true friend to the Revolution principles and government, though he never had an employment himself under any of the Princes that have sat on the throne since the Revolution. He is judicious, dispassionate, just, humane, and a thorough good and amiable man, and has lived long enough in the world to have this character of him (though given by his son) uncontroverted by anybody else." The Queen let fall some tears whilst Lord Hervey was speaking, and said: "He is a happy as well as a good man to have as well as to deserve such a son; and your mother is a brute that deserves just such a beast as my son. I hope I do not; and wish with all my soul we could change, that they who are so alike might go together, and that you and I might belong to one another."—*Memoirs of the Court of George II.*

**LORD BOLINGBROKE.**—As to his general character, it was so mixed that he had certainly some qualifications that the greatest men might be proud of, and many which the worst would be ashamed of: he had fine talents, a natural eloquence, great quickness, a happy memory, and very extensive knowledge; but he was vain, much beyond the general run of mankind, timid, false, injudicious, and ungrateful: elate and insolent in power; dejected and servile in disgrace: few people ever believed him without being deceived, or trusted him without being betrayed: he was one to whom prosperity was no advantage, and adversity no instruction: he had brought his affairs to that pass that he was almost as much distressed in his private fortune as desperate in his political views, and was upon such a foot in the world that no king would employ him, no party support him, and few particulars defend him: his enmity was the contempt of those he attacked, and his friendship a weight and reproach to those he adhered to. Those who were most partial to him could not but allow that he was ambitious without fortitude, and enterprising without resolution; that he was fawning without insinuation, and insincere without art; that he had admirers without friendship, and followers without attachment; parts without probity, knowledge without conduct, and experience without judgment. This was certainly his character and situation; but since it is the opinion of the wise, the speculative, and the learned, that most men are born with the same propensities, actuated by the same passions, and conducted by the same original principles, and differing only in the manner of pursuing the same ends, I shall not so far chime in with the bulk of Lord Bolingbroke's contemporaries as to pronounce he had more failings than any man ever had; but it is impossible to see all that is written, and hear all that is said of him, and not allow that if he had not a worse heart than the rest of mankind, at least he must have had much worse luck. — *Lord Hervey's Memoirs.*

## TO CORRESPONDENTS.

"S.S." The words "*permissu superiorum*" rarely mean more than that some one Bishop has approved of the publication of the book thus sanctioned, while, at the same time, he is not to be understood to pledge himself to every opinion stated in the book. He merely sanctions the publication as not containing any thing contrary to Catholic faith or morals. The expression to which our correspondent alludes is nothing more than the private opinion of the writer.

"The Rev. Dr. Acquarone." The letter which Dr. Acquarone "insists" upon our publishing is so full of personal imputation, that it cannot possibly appear in our pages.

"Y." The letter came too late for insertion, but shall appear on the first opportunity.

## ADVERTISEMENTS.

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These publications will be supplied to the trade by Mr. M. F. O'Loughlin, 9 Polygon, Somers Town; or at St. Patrick's School, Tudor Place, Tottenham Court Road, London; and by Mr. G. Bellow, 79 Grafton Street, Dublin.

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## HOLLOWAY'S PILLS.—DISORDER OF THE LIVER AND KIDNEYS.

Extract of a Letter from Mr. J. K. Heydon, dated 78 King Street, Sydney New South Wales, the 30th September, 1847.

To Professor HOLLOWAY.

SIR,—I have the pleasure to inform you that Stuart A. Donaldson, Esq., an eminent merchant and agriculturist, and also a magistrate of this town, called on me on the 18th instant, and purchased your medicines to the amount of Fourteen Pounds, to be forwarded to his Sheep Stations in New England. He stated that one of his Overseers had come to Sydney some time previously for medical aid, his disorder being an affection of the Liver and Kidneys; that he had placed the man for three months under the care of one of the best Surgeons, without any good resulting from the treatment; the man then, in despair, used your Pills and Ointment, and, much to his own and Mr. Donaldson's astonishment, was completely restored to his health by their means. Now this surprising cure was effected in about ten days.

(Signed) J. K. HEYDON.

Sold at the Establishment of Professor HOLLOWAY, 344 Strand (near Temple Bar), London, and by all respectable Druggists and Dealers in Medicines throughout the civilised world, at the following prices:—1*l.* 1*sd.* 2*s.* 9*d.* 4*s.* 6*d.* 11*s.* 2*s.* and 3*s.* each Box. There is a considerable saving by taking the larger sizes.

N. B. Directions for the guidance of Patients in every Disorder are affixed to each Box.

## NOTICE.

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